THE CAPTIVES,

A

COMEDY OF PLAUTUS.

WITH ENGLISH NOTES,

FOR THE USE OF STUDENTS.

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NEW-YORK:

HARPER & BROTHERS, 82 CLIFF-STREET.

1843.

"The Captives" has generally been esteemed the masterpiece of the father and prince of Roman comedy. It is free from the immoralities which a rude and licentious age has impressed on most of his productions; it contains much to illustrate the deeply interesting subject of Ancient Slavery; its plot possesses unusual variety and interest; and it abounds in the most beautiful and impressive moral sentiments. On all these accounts, I have thought that it would form a valuable addition to our course of classical text-books.

In the preparation of the text I have had before me the inestimable edition of Gruter, with the commentaries of Taubman, Frankfort, 1621; that of Gronovius, Amsterdam, 1684; the beautiful edition of Barbou, Paris, 1759; that of Levée and Duval, Paris, 1820; and that of Bothe, Leipsic, 1834. The latter especially, notwithstanding the extreme temerity of his emendations, and the unwarrantable liberty he has often taken in cutting and stretching the verses of Plautus to suit his own metrical theories, must be allowed to have rendered important service in improving the text of this author. By a recent English editor, who has produced in an elegant form several of the comedies of Plautus, he has justly been styled, "præstantissimus usque adhuc, licet certe, audacissimus idem, Plauti editorum."*

* M. A. Plauti Aulularia, &c. Jac. Hildyard, A.M. Coll. Chris. apud Cantab. Socius. Cantab. 1839, Praef. p. vii.

It will be observed that I have left the subject of the metres untouched. The extreme uncertainty which pervades it was my reason for doing so. The beautiful regularity which, amidst an almost infinite variety, prevails in the lyric, epic, and tragic metres, renders them an extremely proper study for our youth, and I rejoice that a thorough knowledge of them is beginning to be considered essential to a classical education. But with the comic metres it is far otherwise. Bothe professes to find upward of forty varieties of asynartete verses, besides a perfectly irregular succession of iambic and trochaic dimeters, trimeters, and tetrameters, in the comedies of Plautus. So boundless, in fact, is the license of Plautus and Terence in this respect, that many eminent scholars of modern times, and some of the ancients themselves, have doubted whether their verses could be reduced within any metrical rules. I believe it will, in almost all cases, be found that they can. But I have no disposition to introduce the young student into such an endless maze of precarious conjecture.

The moral purity of this beautiful comedy was the boast of Plautus himself, who, on this account, claims for it, in the prologue, the attendance and favourable regard of his countrymen :

> " Profecto expediet fabulæ huic operam dare
> Non pertractate facta est, neque item ut ceteræ ;
> Neque spurcidici insunt versus inmemorabiles.
> Hic neque perjurus leno est, nec meretrix mala,
> Neque miles gloriosus."—*Vs.* 54–58.

In the concluding address of the caterva he repeats this boast, and affirms that this is one of the few comedies by which even good men may become better:

> "Spectatores! ad pudicos mores facta hæc fabula est
> Hujusmodi paucas poetæ reperiunt comœdias,
> Ubi boni meliores fiant."—*Caterva*, vs. 947, 951, 2.

It appears somewhat remarkable that the chastity and decency of a comedy should be considered a claim on the attention and favour of the public, when, at the same time, the poets have generally excused their immoralities as an accommodation to popular taste.* It is, at all events, deplorably true (and not less so of modern than of ancient comedy) that there are very few compositions of this class which will bear to be commended for their moral tendency. We are on that account, however, disposed to prize more highly such an exception as this, where the *vasa electa atque pretiosa* (as Augustine has denominated the phrases of Terence) of an elegant comic diction are free from the seductive and intoxicating wine (*vinum erroris*) which has too often been infused into them. Still, though the claim of Plautus in behalf of this comedy is, in general, well founded, yet there were two or three passages containing allusions which I thought unfit to meet the eye of youth. These I have omitted—pace Plauti, who yet, I have no doubt, would have thanked me for an omis-

* Catull. Carm. xvi. 5–9.

sion which brings into bolder prominence that feature of the comedy which (as we have seen above) he himself considered its principal excellence. If, however, the course I have pursued in this respect needs any apology, I may find it in the practice of the ancients themselves, whose system of education recognised it as a first principle, that none but the purest moral influences should find their way to the susceptible hearts of the young. On this principle Quintilian recommends that the study of comedy be deferred till the principles and manners are matured.* Certainly, then, a Christian instructor cannot be deemed overscrupulous, when, by the omission of two or three indecent jokes, he removes every blemish from a piece so well fitted to interest and instruct the young as "the Captives," and renders it, in fact, as pure and salutary in its moral tendency, as it is confessedly distinguished by the true Roman salt†—the *antiqua et vernacula festivitas*, the natural elegance and comic force which are the well-known characteristics of its author.

Rutgers College, New-Brunswick,
Nov. 25, 1842.

* "Cum mores in tuto fuerint," &c. Inst. Orat. i. 5.

† "—Salsiores quam illi Atticorum, *Romani veteres atque urbani sales.*" Cic., Paeto. Lit. ad Fam. ix. 11.

MARCI ACCII PLAUTI VITA,

E JOANNIS ALBERTI FABRICII BIBLIOTHECA LATINA ET EUSEBII CHRONICO DESUMPTA.

M. Accius a pedum planitie sive πλατυτητι, initio *Plotus*, postea *Plautus* est dictus, patria Sarsinas ex Umbria, lepidissimus poeta comicus. A temporibus belli Punici Secundi floruit, ingenio magis dives quam opibus : nam ad molas manuarias se locare coactus est pistori ; et ibi quoties ab opere vacavit, scribere fabulas solitus est et vendere. Gellius, e Varrone refert binas illum fabulas, in pistrino composuisse. Romæ mortuus est, cum Terentius vix novennis esset, A.U.C. DLXX. ante Christum natum CLXXXIV. P. Claudio et L. Porcio Coss.

ARGUMENTUM

UT QUIBUSDAM VIDETUR

PRISCIANI.

C aptust in pugna Hegionis filius.
A lium quadrimum fugiens servos vendidit.
P ater capteivos commercatur Alios,
T antum studens, uti natum recuperet,
E t in ibus emit olim amissum filium.
I s, suo cum domino veste vorsa ac nomine,
V t amittatur, fecit: ipsus plectitur.
E t is reduxit captum et fugitivum simul,
I ndicio cujus alium agnoscit filium.

DRAMATIS PERSONÆ.

ERGASILUS, *Parasitus*.
HEGIO, *Senex*.
PHILOCRATES, }
TYNDARUS, } *Captivi*.
ARISTOPHONTES. }
PHILOPOLEMUS, *Hegionis filius*.
LORARIUS.
STALAGMUS.
GREX.

PROLOGUS.

Hos quos videtis stare hic capteivos duos,
Illi qui adstant, hi stant ambo, non sedent.
Hoc vos mihi testes estis, me verum loqui.
Senex, qui hic habitat, Hegio, est hujus pater.
Sed, is quo pacto serviat suo sibi patri,
Id ego hic apud vos proloquar, si operam datis.
Seni huic fuerunt filii nati duo:
Alterum quadrimum puerum servos surpuit,
Eumque, hinc profugiens, vendidit in Alide
Patrid hujusce. Jam hoc tenetis? Optumum est.
Negat hercule, ille ultimus. Accedito!
Si non, ubi sedeas, locus est, est, ubi ambules,
Quando histrionem cogis mendicarier.
Ego me, tua causa, ne erres, non rupturus sum.
Vos, qui potestis vostra opi censerier,
Accipite reliquom: alieno uti nihil moror.
Fugitivos ille, ut dixeram ante, hujus patri,
Domo quem profugiens dominum abstulerat, vendidit.
Hic, postquam hunc emit, dedit eum huic gnato suo
Peculiarem, quia quasi una ætas erat.
Hic nunc domi servit suo patri; nec scit pater.
Enimvero Dii nos, quasi pilas, homines habent.
Rationem habetis, quomodo unum amiserit.
Postquam belligerant Ætoli cum Aliis,
Ut fit in bello, capitur alter filius:
Medicus Menarchus emit ibidem in Alide.
Cœpit capteivos commercari hic Alios,
Si quem reperire posset, quo mutet suum

Illum capteivom. Hunc suum esse nescit, qui domi est.
Et, quoniam heri inde audivit, de summo loco
Summoque genere captum esse equitem Alium,
Nil pretio parsit, filio dum parceret:
Reconciliare ut facilius posset domum,
Emit hosce de præda ambo de quæstoribus.
Hice autem inter sese hunc confinxerunt dolum,
Quo pacto hic servos suum herum hinc amittat domum.
Itaque inter se commutant vestem et nomina.
Illic vocatur Philocrates, hic Tyndarus.
Hujus illic, hic illius, fert imaginem.
Et hic hodie expediet hanc docte fallaciam;
Et suom herum faciet libertatis conpotem.
Eodemque pacto fratrem servabit suom,
Reducemque faciet liberum in patriam ad patrem,
Imprudens; itidem ut sæpe jam in multis locis
Plus insciens quis fecit, quam prudens, boni.
Sed, inscientes, sua sibi fallacia
Ita compararunt et confinxerunt dolum;
Itaque hi commenti de sua sententia,
Ut in servitute hic ad suom maneat patrem.
Ita nunc ignorans suo sibi servit patri.
Homunculi quanti sunt! quom recogito.
Hæc res agetur nobis, vobis fabula.
Sed etiam est, paucis vos quod monitos voluerim.
Profecto expediet fabulæ huic operam dare.
Non pertractate facta est, neque item ut ceteræ,
Neque spurcidici insunt versus inmemorabiles.
Hic neque perjurus leno est, nec meretrix mala,
Neque miles gloriosus. Ne vereamini,
Quia bellum Ætolis esse dixi cum Aliis:
Foris illic extra scenam fient prœlia.

Nam hoc pæne iniquom est Comico choragio,
Conari desubito nos agere tragœdiam.
Proin, si quis pugnam exspectat, lites contrahat:
Valentiorem nactus advorsarium
Si erit, ego faciam, ut pugnam inspectet non bonam,
Adeo ut spectare postea omneis oderit. 66
Abeo. Valete, judices justissumi
Domi, bellique duellatores optumi!

ACTUS I. SCENA I.

ERGASILUS.

VERUM, hercle, verum nos parasiti planius,
Quasi mures, semper edimus alienum cibum.
Ubi res prolatæ sunt, quom rus homines eunt,
Simul prolatæ res sunt nostris dentibus.
Quasi, quom caletur, cochleæ in occulto latent,
Suo sibi succo vivont, ros si non cadit;
Item parasiti, rebus prolatis, latent
In occulto; miseri victitant succo suo,
Dum ruri rurant homines, quos ligurriant.
Prolatis rebus, parasiti venatici
Sumus: quando rure redierunt, molossici,
Odiosicique et multum incommodistici.
Et hic quidem, hercle, nisi qui colaphos perpeti
Potis parasitus, frangique aulas in caput,
Vel extra portam Trigeminam ad saccum ilicet.
Quod mihi ne eveniat, nonnullum periculum est.
Nam, postquam meus rex est potitus hostium,
(Ita nunc belligerant Ætoli cum Aliis.
Nam Ætolia hæc est: illic captu'st in Alide
Philopolemus, hujus Hegionis filius
Senis, qui hic habitat; quæ ædes lamentariæ
Mihi sunt; quas quotiescumque conspicio, fleo:)
Nunc hic occepit quæstum hunc filii gratia
Inhonestum et maxume alienum ingenio suo:
Homines capteivos commercatur, si queat
Aliquem invenire, suom quîcum mutet filium.
Quod ego quidem nimis quam cupio ut inpetret:
Nam, ni illum recipit, nihil est quo me recipiam.
Nulla juventutis spes est: sese omnes amant.

Ille demum antiquis est adulescens moribus;
Quojus nunquam voltum tranquillavi gratiis.
Condigne pater est ejus moratus moribus.
Nunc ad eum pergam. Sed aperitur ostium,
Unde saturitate sæpe ego exii ebrius.

ACTUS I. SCENA II.

HEGIO. LORARIUS. ERGASILUS.

HEGIO.

ADVORTE animum, sis, tu. Istos capteivos duos,
Heri quos emi de præda, de quæstoribus,
His indito catenas singularias;
Istas majores, quibus sunt vincti, demito;
Sinito ambulare, si foris, si intus volent;
Sed uti asserventur magna diligentia.
Liber capteivos avis feræ consimilis est:
Semel fugiendi si data est occasio,
Satis est: postilla nunquam possis prendere.

LORARIUS.

Omnes profecto liberi lubentius
Sumus, quam servimus.

HEGIO.

Non videre ita tu quidem.

LORARIUS.

Si non est quod dem, mene vis dem ipse in pedes?

HEGIO.

Si dederis, erit extemplo mihi, quod dem tibi.

LORARIUS.

Avis me feræ consimilem faciam, ut prædicas.

HEGIO.

Ita ut dicis: nam, si faxis, te in caveam dabo.
Sed satis verborum est. Cura, quæ jussi, atque abi.
Ego ibo ad fratrem, ad alios capteivos meos:

Visam, ne nocte hac quidpiam turbaverint.
Inde me continuo recipiam rursum domum.

ERGASILUS.

Ægre est mihi, hunc facere quæstum carcerarium,
Propter sui gnati miseriam miserum senem.
Sed, si ullo pacto ille huc conciliari potest,
Vel carnuficinam hunc facere, possum perpeti.

HEGIO.

Quis hic loquitur ?

ERGASILUS.

Ego, qui tuo mœrore maceror,
Macesco, consenesco, et tabesco miser.
Ossa atque pellis sum misera macritudine.
Neque unquam quidquam me juvat, quod edo domi :
Foris aliquantillum etiam quod gusto, id beat.

HEGIO.

Ergasile, salve.

ERGASILUS.

Dii te bene ament, Hegio.

HEGIO.

Ne fle.

ERGASILUS.

Egone illum non fleam ? egone non defleam
Talem adulescentem ?

HEGIO.

Semper sensi filio
Meo te esse amicum, et illum intellexi tibi.

ERGASILUS.

Tum denique homines nostra intelligimus bona,
Quom, quæ in potestate habuimus, ea amisimus.
Ego, postquam gnatus tuus potitu'st hostium,
Expertus, quanti fuerit, nunc desidero.

HEGIO.

Alienus quom ejus incommodum tam ægre feras,
Quid me patrem par facere est, quoi ille est unicus?

ERGASILUS.

Alienus ego? alienus illi? Ah, Hegio!
Nunquam istuc dixis, neque animum induxis tuom.
Tibi ille unicu'st; mihi, etiam unico magis unicus.

HEGIO.

Laudo, malum quom amici tuom ducis malum.
Nunc habe bonum animum.

ERGASILUS.

Eheu!

HEGIO.

Huic illud dolet,
Quia nunc remissus est edundi exercitus.
Nullumne interea nactu's, qui posset tibi
Remissum, quem duxti, imperare exercitum?

ERGASILUS.

Quid credis? fugitant omnes hanc provinciam,
Quoi obtigerat, postquam captu'st Philopolemus tuus.

HEGIO.

Non, pol, mirandum est, fugitare hanc provinciam.
Multis et multigeneribus opus est tibi
Militibus. Primum dum opus est Pistoriensibus:
(Eorum sunt genera aliquot Pistoriensium;)
Opus Paniceis, opus Placentinis quoque,
Opus Turdetanis, opus est Ficedulensibus:
Jam maritumi omnes milites opus sunt tibi.

ERGASILUS.

Ut sæpe summa ingenia in occulto latent!
Hic, qualis imperator, nunc privatus est!

HEGIO.

Habe modo bonum animum: nam illum confido domum

In his diebus me reconciliassere.
Nam, eccum, capteivom hic adulescentem Alium,
Prognatum genere summo, et summis divitiis :
Hoc illum me mutare, confido fore.

ERGASILUS.

Ita Dii Deæque faxint !

HEGIO.

Sed num quo foras
Vocatus es ad cœnam ?

ERGASILUS.

Nusquam quod sciam.
Sed quid tu id quæris ?

HEGIO.

Quia mihi natali'st dies :
Propterea te vocari ad cœnam volo . . . .

ERGASILUS.

Facete dictum.

HEGIO.

Sed si pauxillum potes
Contentus esse.

ERGASILUS.

Næ perpauxillum modo :
Nam istoc me assiduo victu delecto domi.

HEGIO.

Age sis, rogo.

ERGASILUS.

Emptum,—nisi qui meliorem afferet
Quæ mihi atque amicis placeat conditio magis ;
Quasi fundum vendam, meis me addicam legibus.

HEGIO.

Profundum vendis tu quidem, haud fundum, mihi ;
Sed, si venturu's, tempori.

ERGASILUS.

Hem ! vel jam otium est.

HEGIO.

I modo, venare leporem : nunc erem tenes.
Nam meus scruposam victus conmetat viam.

ERGASILUS.

Nunquam istoc vinces me, Hegio ; ne postules :
Cum calceatis dentibus veniam tamen.

HEGIO.

Asper meus victus sane est.

ERGASILUS.

Senteisne esitas ?

HEGIO.

Terrestris cœna est.

ERGASILUS.

Sus terrestris bestia est.

HEGIO.

Multis oleribus.

ERGASILUS.

Curato ægrotos domi.
Numquid vis ?

HEGIO.

Venias tempori.

ERGASILUS.

Memorem mones.

HEGIO.

Ibo intro, atque intus subducam ratiunculam,
Quantillum argenti apud trapezitam siet.
Ad fratrem, quo ire dixeram, mox ivero.

ACTUS II. SCENA I.

LORARIUS. PHILOCRATES. TYNDARUS.

LORARIUS.

Si Dii immortales id voluere, vos hanc ærumnam exsequi,
Decet id pati animo æquo: si id facietis, levior labos erit.
Domi fuistis, credo, liberi:
Nunc servitus si evenit, ei vos morigerari mos bonu'st,
Eamque herili imperio ingeniis vostris lenem reddere.
Indigna digna habenda sunt, herus quæ facit.

PHILOCRATES.

Oh oh oh!

LORARIUS.

Ejulatione haud opu'st: oculis multam miseriam additis.
In re mala animo si bono utare, adjuvat.

PHILOCRATES.

At nos pudet, quia cum catenis sumus,

LORARIUS.

At pigeat postea
Nostrum herum, si vos eximat vinculis,
Aut solutos sinat, quos argento emerit.

PHILOCRATES.

Quid a nobis metuit? scimus nos,
Nostrum officium quod est, si solutos sinat.

LORARIUS.

At fugam fingitis. Sentio quam rem agitis.

PHILOCRATES.

Nos fugiamus? quo fugiamus?

LORARIUS.

In patriam.

PHILOCRATES.

Apage! haud nos id deceat
Fugitivos imitari.

LORARIUS.

Immo, edepol, si erit occasio, haud dehortor.

PHILOCRATES.

Unum exorare vos sinite nos.

LORARIUS.

Quidnam id est?

PHILOCRATES.

Ut, sine his arbitris
Atque vobis, nobis detis locum loquendi.

LORARIUS.

Fiat. Abscedite hinc: nos concedamus huc.
Sed brevem orationem incipesse.

PHILOCRATES.

Hem! istuc mihi certum erat. Concede huc.

LORARIUS.

Abite ab istis.

TYNDARUS.

Obnoxii ambo
Vobis sumus propter hanc rem; quom, quæ volumus nos,
Copia est; atque ea facitis nos conpotes.

PHILOCRATES.

Secede huc nunc jam, si videtur, procul;
Ne arbitri dicta nostra arbitrari queant;
Neve permanet palam hæc nostra fallacia.
Nam doli non doli sunt, nisi astu colas,
Sed malum maxumum, si id palam provenit.
Nam, si herus mihi es tu, atque ego me tuom esse servom assimulo,

Tamen viso opu'st, cauto est opus, ut hoc sobrie, sineque arbitris,
Accurate hoc agatur, docte et diligenter.
Tanta incepta res est: haud somniculose hoc
Agendum est.

TYNDARUS.

Ero, ut me voles esse.

PHILOCRATES.

Spero.

TYNDARUS.

Nam tu nunc vides, pro tuo caro capite,
Carum offerre meum caput vilitati.

PHILOCRATES.

Scio.

TYNDARUS.

At scire memento, quando id, quod voles, habebis.
Nam fere maxuma pars morem hunc homines habent: quod sibi volunt,
Dum id impetrant, boni sunt; sed, id ubi jam penes sese habent,
Ex bonis pessumi et fraudulentissumi
Sunt. Nunc, ut te mihi volo esse, esse autumo.
Quod tibi suadeam, suadeam meo patri.

PHILOCRATES.

Pol, ego te, si audeam, meum patrem nominem:
Nam, secundum patrem, tu es pater proxumus.

TYNDARUS.

Audio.

PHILOCRATES.

Et propterea sæpius te, ut memineris, moneo.
Non ego herus tibi, sed servos sum. Nunc obsecro te hoc unum,

Quoniam nobis Dii inmortales animum ostenderunt suom,
Ut qui herum me tibi fuisse, atque esse nunc conservom velint;
Quod antehac pro jure imperitabam meo, nunc te oro per precem,
Per fortunam incertam, et per mei te erga bonitatem patris,
Perque conservitium commune, quod hostica evenit manu,
Ne me secus honore honestes, quam ego te, quom servibas mihi;
Atque ut, qui fueris, et qui nunc sis, meminisse ut memineris.

TYNDARUS.

Scio quidem me te esse nunc, et te esse me.

PHILOCRATES.

Hem! istuc si potes
Memoriter meminisse, inest spes nobis in hac astutia.

ACTUS II. SCENA II.

HEGIO. PHILOCRATES. TYNDARUS.

HEGIO.

Jam ego revortar intro, si ex his, quæ volo, exquisivero.
Ubi sunt isti, quos ante ædeis jussi huc produci foras?

PHILOCRATES.

Edepol, tibi ne quæstioni essemus, cautum intelligo;
Ita vinclis custodiisque circummœniti sumus.

HEGIO.

Qui cavet, ne decipiatur, vix cavet, quom etiam cavet.
Etiam quom cavisse ratu'st sæpius cautor captus est.

An vero non justa causa est, ut vos servem sedulo,
Quos tam grandi sim mercatus præsenti pecunia ?

PHILOCRATES.

Neque, pol, tibi nos, quia nos servas, æquum est vitio vortere ;
Neque te nobis, si abeamus hinc, si fuat occasio.

HEGIO.

Ut vos hic, itidem illic apud vos meus servatur filius.

PHILOCRATES.

Captus est ?

HEGIO.

Ita.

PHILOCRATES.

Non igitur nos soli ignavi fuvimus.

HEGIO.

Secede huc : nam sunt, ex te quæ solo scitari volo ;
Quarum rerum te falsiloquom mihi esse nolo.

PHILOCRATES.

Non ero,
Quod sciam. Si quid nescivi, id nescium tradam tibi.

TYNDARUS.

Nunc senex est in tonstrina ! nunc jam cultros attinet !
Ne is quidem involucre injicere voluit, vestem ut ne inquinet.
Sed utrum, strictimne attonsurum dicam esse, an per pectinem,
Nescio : verum, si frugi est, usque admutilabit probe.

HEGIO.

Quid tu ? servosne esse, an liber, mavelis, memora mihi.

PHILOCRATES.

Proxumum quod sit bono, quodque a malo longissume,
Id volo : quamquam non multum fuit molesta servitus ;

Nec mi secus erat, quam si essem familiaris filius.

TYNDARUS.

Eugepæ! Thalem talento non emam Milesium.
Nam, ad sapientiam hujus, nimius nugator fuit.
Ut facete orationem ad servitutem contulit!

HEGIO.

Quo de genere natu'st illic Philocrates?

PHILOCRATES.

Polyplusio;
Quod genus illic est unum pollens atque honoratissumum.

HEGIO.

Quid ipsus hic? quo honore est illic?

PHILOCRATES.

Summo, atque ab summis viris.

HEGIO.

Tum igitur ei, quom in Aliis tanta gratia est, ut prædicas,
Quid divitiæ? suntne opimæ?

PHILOCRATES.

Unde excoquat sevom senex.

HEGIO.

Quid pater? vivitne?

PHILOCRATES.

Vivom, quom inde abiimus, liquimus.
Nunc, vivat, necne, id Orcum scire oportet scilicet.

TYNDARUS.

Salva res est: philosophatur quoque jam; non mendax modo est.

HEGIO.

Quid erat ei nomen?

PHILOCRATES.

Thesaurochrysonicochrysides.

HEGIO.

Videlicet propter divitias inditum id nomen quasi est?

PHILOCRATES.

Immo, edepol, propter avaritiam ipsius, atque tenaciam.
[Nam ille quidem Theodoromedes fuit germano nomine.]

HEGIO.

Quid tu ais? tenaxne pater ejus est?

PHILOCRATES.

Immo edepol pertinax,
Quin etiam, ut mage noscas, Genio suo ubi quando sacruficat,
Ad rem divinam, quibus est opus, Samiis vasis utitur,
Ne ipse Genius surripiat. Proinde, aliis ut credat, vide.

HEGIO.

Sequere hac me igitur. Eadem ego ex hoc, quæ volo, exquæsivero.
Philocrates, hic fecit, hominem frugi ut facere oportuit.
Nam ex hoc, quo genere natus sis, scio: hic fassu'st mihi.
Hæc tu eadem si confiteri vis, tua re feceris:
Quæ tamen scito scire me ex hoc.

TYNDARUS.

Fecit officium hic suom,
Quom tibi est confessus verum: quamquam volui sedulo
Meam nobilitatem occultare, et genus, et divitias meas,
Hegio. Nunc quando patriam et libertatem perdidi,
Non ego istunc me potius, quam te metuere, æquom censeo.
Vis hostilis cum istoc fecit meas opes æquabiles,

Memini, quom dicto haud audebat; facto nunc lædat licet.
Sed vide'n'? Fortuna humana fingit artatque ut lubet
Me, qui liber fueram, servom fecit; e summo infumum.
Qui imperare insueveram, nunc alterius imperio obsequor.
Et quidem si, proinde ut ipse fui imperator familiæ,
Habeam dominum, non verear ne injuste aut graviter mihi imperet.
Hegio, hoc te monitum, nisi forte ipse non vis, volueram.

HEGIO.

Loquere audacter.

TYNDARUS.

Tam ego fui ante liber, quam gnatus tuos:
Tam mihi, quam illi, libertatem hostilis eripuit manus:
Tam ille apud nos servit, quam ego nunc hic apud te servio.
Est profecto Deus, qui, quæ nos gerimus auditque et videt.
Is, uti tu me hic habueris, proinde illum illic curaverit.
Bene merenti bene profuerit, male merenti par erit.
Quam tu filium tuom, tam pater me meus desiderat.

HEGIO.

Memini ego istæc. Sed fateri'n' eadem quæ hic fassu'st mihi?

TYNDARUS.

Ego patri meo esse fateor summas divitias domi,
Meque summo genere natum. Sed te obtestor, Hegio,
Ne tuom animum avariorem faxint divitiæ meæ:
Ne patri, tametsi unicus sum, decere videatur magis,
Me saturum servire apud te sumtu et vestitu tuo,

Potius quam illi, ubi minime honestum est, mendicantem vivere.

HEGIO.

Ego, virtute Deum et majorum nostrum, dives sum satis.
Non ego omnino lucrum omne esse utile homini existumo.
Scio ego; multos jam lucrum luculentos homines reddidit:
Est etiam, ubi profecto damnum præstet facere, quam lucrum.
Odi ego aurum: multa multis sæpe suasit perperam.
Nunc hoc animum advortito, ut ea, quæ sentio, pariter scias.
Filius meus illic apud vos servit captus Alide:
Eum si reddis mihi, præterea unum nummum ne duis,
Et te et hunc amittam hinc. Alio pacto abire non potes.

TYNDARUS.

Optumum atque æquissumum oras; optumusque hominum homo es.
Sed is privatam servitutem servit illi, an publicam?

HEGIO.

Privatam medici Menarchi.

PHILOCRATES.

Pol, hic quidem hujus est cliens.
Tam hoc quidem tibi in proclivi, quam imber est, quando pluit.

HEGIO.

Fac is homo ut redimatur.

TYNDARUS.

Faciam. Sed te id oro, Hegio . . .

HEGIO.

Quidvis, dum ab re ne quid ores, faciam.

TYNDARUS.

Ausculta dum, scies.
Ego me amitti, donicum ille huc redierit, non postulo.
Verum te quæso, ut æstumatum hunc mihi des, quem mittam ad patrem,
Ut is homo redimatur illi.

HEGIO.

Immo, alium potius misero
Hinc, ubi erunt induciæ, illuc tuom qui conveniat patrem;
Qui tua, quæ tu miseris mandata, ita, ut velis, perferat.

TYNDARUS.

At nihil est, ignotum ad illum mittere: operam luseris.
Hunc mitte: hic omne transactum reddet, si illuc venerit.
Nec quemquam fideliorem, neque quoi plus credat, potes
Mittere ad eum, nec qui mage sit servos ex sententia,
Neque adeo quoi tuom concredat filium hodie audacius.
Ne vereare: meo periculo hujus ego experiar fidem,
Fretus ingenio ejus, quod me esse scit erga se benevolum.

HEGIO.

Mittam equidem istunc æstumatum tua fide, si vis.

TYNDARUS.

Volo.
Quam citissume potest, tam hoc cedere ad factum volo.

HEGIO.

Num quæ causa est, quin, si ille huc non redeat, viginti minas
Mihi des pro illo ?

TYNDARUS.

Optuma imo.

HEGIO.

Solvite istum nunc jam,
Atque utrumque.

TYNDARUS.

Dii tibi omnes omnia optata afferant,
Quom me tanto honore honestas, quomque ex vinclis eximis.
Hoc quidem haud molestum est jam, quod collus collaria caret.

HEGIO.

Quod bonis benefit beneficium, gratia ea gravida est bonis.
Nunc tu illum si illo es missurus, dice, demonstra, præcipe,
Quæ ad patrem vis nuntiari. Vi'n' vocem huc ad te ?

TYNDARUS.

Voca.

ACTUS II. SCENA III.

HEGIO. PHILOCRATES. TYNDARUS.

HEGIO.

Quæ res bene vortat mihi, meoque filio,
Vobisque ! volt te novos herus operam dare
Tuo veteri domino, quod is velit, fideliter.
Nam ego te æstumatum huic dedi viginti minis ;
Hic autem te ait mittere hinc velle ad patrem,
Meum ut illic redimat filium : mutatio

Inter me atque illum ut nostris fiat filiis.

PHILOCRATES.

Utroque vorsum rectum est ingenium meum,
Ad ted atque illum. Pro rota me uti licet.
Vel ego huc vel illuc vortar, quo imperabitis.

HEGIO.

Tute tibi a tuopte ingenio prodes plurimum,
Quom servitutem ita fers, uti ferri decet.
Sequere. Hem tibi hominem!

TYNDARUS.

Gratiam habeo tibi,
Quom copiam istam mi et potestatem facis,
Ut ego ad parenteis hunc remittam nuntium,
Qui me, quid rerum hic agitem, et quid fieri velim,
Patri meo ordine omnem rem illuc perferat.
Nunc ita convenit inter me atque hunc, Tyndare,
Ut te æstumatum in Alidem mittam ad patrem;
Ac, si non rebitas huc, ut viginti minas
Dem pro te.

PHILOCRATES.

Recte convenisse sentio.
Nam pater exspectat aut me, aut aliquem nuntium,
Qui hinc ad se veniat.

TYNDARUS.

Ergo animum advortas volo,
Quæ nuntiare hinc te volo in patriam ad patrem.

PHILOCRATES.

Philocrates, ut adhuc locorum feci, faciam sedulo,
Ut potissumum, quod in rem recte conducat tuam,
Id petessam, id persequarque corde et animo atque viribus.

TYNDARUS.

Facis ita, ut te facere oportet. Nunc animum advortas volo.

Omnium primum salutem dicito matri et patri,
Et cognatis, et si quem alium benevolentem videris:
Me hic valere, et servitutem servire huic homini optumo,
Qui me honore honestiorem semper fecit, et facit.

PHILOCRATES.

Istuc ne præcipias: facile memoria memini tamen.

TYNDARUS.

Nam quidem, nisi quod custodem habeo, liberum me esse arbitror.
Dicito patri, quo pacto mihi cum hoc convenerit
De hujus filio . . .

PHILOCRATES.

Quæ memini, mora mera est monerier.

TYNDARUS.

Ut eum redimat, et remittat, nostrum huc amborum vicem.

PHILOCRATES.

Meminero.

HEGIO.

At quamprimum poteris: istuc in rem utrique est maxume.

PHILOCRATES.

Non tuum tu magis videre, quam ille suum gnatum cupit.

HEGIO.

Meus mihi, suus quoique est carus.

PHILOCRATES.

Numquid aliud vis patri
Nuntiari?

TYNDARUS.

Me hic valere; et tute audacter dicito,
Tyndare, inter nos fuisse ingenio haud discordabili;

Neque te commeruisse culpam, neque me advorsatum tibi;
Beneque hero gessisse morem in tantis ærumnis tamen.
Neque med unquam deseruisse te, neque factis neque fide,
Rebus in dubiis, egenis. Hæc pater quando sciet,
Tyndare, ut fueris animatus erga suom gnatum atque se,
Nunquam erit tam avarus, quin te gratus emittat manu:
Et mea opera, si hinc rebito, faciam ut faciat facilius.
Nam, tua opera et comitate et virtute et sapientia,
Fecisti, ut redire liceat ad parenteis denuo,
Quom apud hunc confessus es et genus et divitias meas:
Quo pacto emisisti e vinclis tuom herum tua sapientia.

PHILOCRATES.

Feci ego ista, ut commemoras; et te meminisse, id gratum est mihi.
Merito tibi ea evenerunt a me. Nam nunc, Philocrates,
Si ego item memorem, quæ med erga multa fecisti bene,
Nox diem adimat. Nam, si servos meus esses, nihilo secius
Mihi obsequiosus semper fuisti.

HEGIO.

Dii, vostram fidem!
Hominum ingenium liberale! ut lacrumas excutiunt mihi!
Videas corde amare inter se. Quantis laudibus suom herum
Servos collaudavit!

PHILOCRATES.

Istic, pol, haud me centesimam
Partem laudat, quam ipse meritu'st, ut laudetur laudibus.

HEGIO.

Ergo, quom optume fecisti, nunc adest occasio
Benefacta cumulare, ut erga hunc rem geras fideliter.

PHILOCRATES.

Mage non factum possum velle, quam opera experiar persequi.
Id ut scias, Jovem supremum testem laudo, Hegio,
Me infidelem non futurum Philocrati. . .

HEGIO.

Probus es homo.

PHILOCRATES

Nec me secus unquam ei facturum quidquam, quam memet mihi.

TYNDARUS.

Istæc dicta te experiri et operis et factis volo.
Et, quo minus dixi, quam volui de te, animum advortas volo:
Atque, horunc verborum causa, caveto mihi iratus fuas.
Sed te, quæso, cogitato, hinc, mea fide, mitti domum
Te æstumatum, et meam esse vitam hic pro te positam pignori;
Ne tu me ignores, quom extemplo meo e conspectu abscesseris,
Quom me servom in servitute pro te hic reliqueris;
Tuque te pro libero esse ducas, pignus deseras;
Neque des operam, pro me ut hujus reducem facias filium.
Scito te hinc minis viginti æstumatum mittier.
Fac fidelis sis fideli! cave fidem fluxam geras.

Nam pater, scio, faciet, quæ illum facere oportet, omnia.
Serva in perpetuom tibi amicum me, atque hunc inventum inveni. 364
Hæc, per dexteram tuam, te dextera retinens manu,
Obsecro, infidelior mihi ne fuas, quam ego sum tibi.
Tu hoc age : tu mihi herus nunc es, tu patronus, tu pater :
Tibi commendo spes opesque meas.

PHILOCRATES.

Mandavisti satis.
Sati'n' habes, mandata quæ sunt, facta si refero ?

TYNDARUS.

Satis.

PHILOCRATES.

Et tua, et tua, huc ornatus reveniam ex sententia. 370
Numquid aliud ?

TYNDARUS.

Ut, quamprimum possis, redeas.

PHILOCRATES.

Res monet.

HEGIO.

Sequere me, viaticum ut dem hinc a trapezita tibi ;
Eadem opera a prætore sumam syngraphum.

TYNDARUS.

Quem syngraphum ?

HEGIO.

Quem hic ferat secum ad legionem, hinc ire huic ut liceat domum.
Tu intro abi.

TYNDARUS.

Bene ambulato.

PHILOCRATES.

Bene vale.

HEGIO.

Edepol, rem meam
Constabilivi, quom illos emi de præda a quæstoribus.
Expedivi ex servitute filium, si Diis placet.
At etiam dubitavi, hos homines emerem, an non emerem, diu.
Servate istum sultis intus, servi: ne quoquam pedem
Efferat sine custodela. Jam ego apparebo domi,
Ad fratrem modo capteivos alios inviso meos.
Eadem percontabor, ecquis hunc adulescentem noverit.
Sequere tu, te ut amittam: ei rei primum prævorti volo.

ACTUS III. SCENA I.

ERGASILUS.

Miser homo est, qui ipse sibi, quod edit, quærit, et id ægre invenit:
Sed ille est miserior, qui et ægre quærit, et nihil invenit:
Ille miserrumu'st, qui, quom esse cupit, quod edit, non habet.
Nam, hercle, ego huic diei, si liceat, oculos ecfodiam lubens;
Ita malignitate oneravit omneis mortaleis mihi.
Neque jejuniosiorem, neque magis ecfertum fame,
Vidi, nec quoi minus procedat, quidquid facere occeperit.
Itaque venter gutturque resident esuriales ferias.
Ilicet parasiticæ arti maxumam in malam crucem!
Ita juventus jam ridiculos inopesque ab se segregat.

Nihil morantur jam Laconas imi subselli viros,
Plagipatidas, quibus sunt verba sine penu et pecunia.
Eos requirunt, qui, lubenter quom ederint, reddant domi.
Ipsi obsonant, quæ parasitorum ante erat provincia.
Ipsi de foro tam aperto capite ad lenones eunt,
Quam in tribu aperto capite sonteis condemnant reos.
Neque ridiculos jam terunci faciunt: sese omnes amant.
Nam, ut dudum hinc abii, accessi ad adulescentes in foro:
"Salvete," inquam: "Quo imus una," inquam, "ad prandium?" atque illi tacent.
"Quis ait huc?" aut "Quis profitetur?" inquam. Quasi muti silent;
Neque me rident. "Ubi cœnamus?" inquam: atque illi abnuunt.
Dico unum ridiculum dictum de dictis melioribus,
Quibus solebam menstruales epulas ante adipiscier:
Nemo ridet. Scivi extemplo rem de compacto geri.
Ne canem quidem irritatam voluit quisquam imitarier,
Saltem, si non arriderent, dentes ut restringerent.
Abeo ab illis, postquam video me sic ludificarier.
Pergo ad alios, venio ad alios, deinde ad alios: una rcs.
Omnes compacto rem agunt, quasi in Velabro olearii.
Nunc redeo inde, quoniam me ibi video ludificarier.
Item alii parasiti frustra obambulabant in foro.
Nunc barbarica lege certum est jus meum omne persequi.
Qui consilium iniere, quo nos victu et vita prohibeant,
His diem dicam; irrogabo multam, ut mihi cœnas decem
Meo arbitratu dent, quom cara annona sit. Sic egero.

Nunc ibo ad portum hinc ; est illic mihi una spes cœnatica ;
Si ea decollabit, redibo huc ad senem, ad cœnam asperam.

ACTUS III. SCENA II.

HEGIO.

Quid est suavius, quam bene rem gerere
Bono publico, sicut ego feci
Heri quom emi hosce homines ? Ubi quisque vident,
Eunt obviam, gratulanturque eam rem.
Ita me miserum, restitando retinendoque
Lassum reddiderunt.
Vix ex gratulando miser jam eminebam.
Tandem abii ad prætorem : ibi vix requievi : rogo syngraphum :
Datur mihi : illico do Tyndaro : ille abiit domum.
Inde illico revortor domum ; postquam id actum est, eo
Protinus ad fratrem, mei ubi sunt alii capteivei.
Rogo, Philocratem ex Alide ecquis omnium noverit ?
Tandem hic exclamat, eum sibi esse sodalem. Dico esse eum
Apud me : hic extemplo orat obsecratque, eum sibi ut liceat
Videre : jussi illico hunc exsolvi. Nunc tu sequere me,
Ut, quod me oravisti, impetres, eum hominem ut convenias.

ACTUS III. SCENA III.

TYNDARUS.

Nunc illud est, quom me fuisse, quam esse, nimio mavelim:
Nunc spes, opes, auxiliaque, a me segregant spernuntque se.
Hic ille est dies, quom nulla vitæ meæ salus sperabilis est:
Neque exsilium exitio est; neque adeo spes, quæ mihi hunc aspellat metum:
Nec mendaciis subdolis mihi usquam mantellum est meis;
Nec sycophantiis nec fucis ullum mantellum obviam est;
Neque deprecatio perfidiis meis, nec malefactis fuga est;
Nec confidentiæ usquam hospitium est, nec diverticulum dolis.
Operta quæ fuere, aperta sunt: patent præstigiæ.
Omnis res palam est: neque de hac re negotium est,
Quin male occidam, oppetamque pestem, heri vicem meamque.
Perdidit me Aristophontes hic, qui intro venit modo.
Is me novit: is sodalis Philocrati et cognatus est.
Neque jam Salus servare, si volt, me potest; nec copia est,
Nisi si aliquam corde machinor astutiam.
Quam, malum! quid machiner? quid comminiscar?
Maxumas nugas ineptiasque incipisso. Hæreo.

ACTUS III. SCENA IV.

HEGIO. TYNDARUS. ARISTOPHONTES.

HEGIO.

Quo illum nunc hominem proripuisse foras se dicam ex ædibus?

TYNDARUS.

Nunc enimvero ego occidi: eunt ad te hostes, Tyndare. Quid loquar?
Quid fabulabor? quid negabo? aut quid fatebor? mihi
Res omnis in incerto sita est. Quid rebus confidam meis?
Utinam te Dii prius perderent, quam periisti e patria tua,
Aristophontes, qui, ex parata re, imparatam omnem facis!
Occisa est hæc res, nisi reperio atrocem mihi aliquam astutiam.

HEGIO.

Sequere. Hem tibi hominem! adi, atque alloquere.

TYNDARUS.

Quis homo est me hominum miserior?

ARISTOPHONTES.

Quid istuc est, quod meos te dicam fugitare oculos, Tyndare?
Proque ignoto me adspernari, quasi me nunquam noveris?
Equidem tam sum servos, quam tu: etsi ego domi liber fui,
Tu, usque a puero, servitutem servivisti in Alide.

HEGIO.

Edepol, minime miror, si te fugitat, aut oculos tuos,

Aut si te odit, qui istum appelles Tyndarum pro Philocrate.

TYNDARUS.

Hegio, hic homo rabiosus habitus est in Alide.
Ne tu, quod istic fabuletur, aureis immittas tuas.
Nam istic hastis insectatus est domi matrem et patrem.
Et illic isti, qui sputatur, morbus interdum venit.
Proin tu ab istoc procul recedas.

HEGIO.

Ultro istum a me!

ARISTOPHONTES.

Ai'n', verbero,
Me rabiosum? atque insectatum esse hastis meum memoras patrem?
Et eum morbum mihi esse, ut qui me opus sit insputarier?

HEGIO.

Ne verere: multos iste morbus homines macerat,
Quibus insputari saluti fuit.

TYNDARUS.

Atque Aliis profuit.

ARISTOPHONTES.

Quid tu autem, etiam huic credis?

HEGIO.

Quid ego credam huic?

ARISTOPHONTES.

Insanum esse me.

TYNDARUS.

Vide'n' tu hunc, quam inimico voltu intuetur? concedi optumum est,
Hegio: fit, quod tibi ego dixi: gliscit rabies: cave tibi!

HEGIO.

Credidi esse insanum extemplo, ubi te adpellavit Tyndarum.

TYNDARUS.

Quin suom ipse interdum ignorat nomen, neque scit qui siet.

HEGIO.

At etiam te suom sodalem esse aiebat.

TYNDARUS.

Haud vidi magis!
Equidem Alcmæus, atque Orestes, et Lycurgus postea,
Una opera mihi sunt sodales, qua iste.

ARISTOPHONTES.

At etiam, furcifer,
Male mihi loqui audes? non ego te novi?

HEGIO.

Pol, planum id quidem est
Non novisse, qui istunc adpelles Tyndarum pro Philocrate.
Quem vides, ignoras: illum nominas, quem non vides.

ARISTOPHONTES.

Immo, iste eum sese ait, qui non est, esse: et, qui vero est, negat.

TYNDARUS.

Tu enim repertus, Philocratem qui superes veriverbio!

ARISTOPHONTES.

Pol, ego ut rem video, tu inventus, vera vanitudine
Qui convincas! Sed quæso, hercle, agedum, adspice ad me.

TYNDARUS.

Hem!

ARISTOPHONTES.

Dic modo,
Te negas Tyndarum esse?

TYNDARUS.

Nego, inquam.

ARISTOPHONTES.

Tun' te Philocratem esse ais?

TYNDARUS.

Ego, inquam.

ARISTOPHONTES.

Tune huic credis?

HEGIO.

Plus quidem, quam tibi, aut mihi.
Nam ille quidem, quem tu hunc memoras esse, hodie hinc abiit Alidem
Ad patrem hujus.

ARISTOPHONTES.

Quem patrem, qui servos est?

TYNDARUS.

Et tu quidem
Servos et liber fuisti, et ego me confido fore,
Si hujus huc reconciliasso in libertatem filium.

ARISTOPHONTES.

Quid ais, furcifer? tun' te gnatum memoras liberum?

TYNDARUS.

Non equidem me Liberum, sed Philocratem, esse aio.

ARISTOPHONTES.

Quid est?
Ut scelestus, Hegio, nunc is te ludos facit!
Nam is est servos ipse, neque, præter se, unquam ei servos fuit.

TYNDARUS.

Quia tute ipse eges in patria, nec tibi, qui vivas, domi est,
Omneis inveniri simileis tibi vis. Non mirum facis:
Est miserorum, ut malevolentes sint atque invideant bonis.

ARISTOPHONTES.

Hegio, vide sis, ne quid tu huic temere insistas credere.
Atque, ut perspicio, profecto jam aliquid pugnæ edidit.
Filium tuum quod redimere se ait, id ne utiquam mihi placet.

TYNDARUS.

Scio, te id nolle fieri: ecficiam tamen ego id, si Dii adjuvant.
Illum restituam huic; hic autem in Alidem me meo patri. 510
Propterea ad patrem hinc amisi Tyndarum.

ARISTOPHONTES,

Quin tute is es:
Neque, præter te, in Alide ullus servos istoc nomine est,

TYNDARUS.

Pergi'n' servom me exprobrare esse, id quod vi hostili obtigit?

ARISTOPHONTES.

Enimvero jam nequeo contineri.

TYNDARUS.

Heus! audi'n' quid ait? quin fugis?
Jam illic hic nos insectabit lapidibus, nisi illum jubes
Comprehendi. 516

ARISTOPHONTES.

Crucior.

TYNDARUS.

Ardent oculi: fune opus, Hegio!
Vide'n' tu illi maculari corpus totum maculis luridis?
Atra bilis agitat hominem!

ARISTOPHONTES.

At pol te, si hic sapiat senex,

Atra pix agitet apud carnuficem, tuoque capiti in-
luceat!

TYNDARUS.

Jam deliramenta loquitur: larvæ stimulant virum.

HEGIO.

Quid? quid si hunc comprehendi jusserim?

TYNDARUS.

Sapias magis.

ARISTOPHONTES.

Crucior, lapidem non habere me, ut illi mastigiæ
Cerebrum excutiam, qui me insanum verbis concinnat
suis!

TYNDARUS.

Audi'n' lapidem quæritare?

ARISTOPHONTES.

Solus te solum volo,
Hegio.

HEGIO.

Istinc loquere, si quid vis: procul tamen audiam.

TYNDARUS.

Namque, edepol, si adbites propius, os denasabit tibi
Mordicus.

ARISTOPHONTES.

Neque, pol, me insanum, Hegio, esse creduis,
Neque fuisse unquam, neque esse morbum quem istic
autumat.
Verum, si quid metuis a me, jube me vinciri. Volo,
Dum istic itidem vinciatur.

TYNDARUS.

Immo enimvero, Hegio,
Istic, qui volt, vinciatur.

ARISTOPHONTES.

Tace modo: ego te, Philocrates

False, faciam, ut verus hodie reperiare Tyndarus.
Quid mi adnutas?

TYNDARUS.

Tibi ego adnuto? quid agat, si absis longius?

HEGIO.

Quid ais? quid si adeam hunc insanum?

TYNDARUS.

Nugas ludificabitur.
Garriet, quod neque pes unquam neque caput conpareat.
Ornamenta absunt; Ajacem, hunc quom vides, ipsum vides.

HEGIO.

Nihili facio; tamen adibo.

TYNDARUS.

Nunc ego omnino occidi!
Nunc ego inter sacrum saxumque sto; nec, quid faciam, scio.

HEGIO.

Do tibi operam, Aristophontes, si quid est, quod me velis.

ARISTOPHONTES.

Ex me audibis vera, quæ nunc falsa opinare, Hegio.
Sec hoc primum me expurgare tibi volo, me insaniam
Neque tenere, neque mi esse ullum morbum, nisi quod servio.
At, ita me rex Deorum atque hominum faxit patriæ conpotem,
Ut istic Philocrates non magis est, quam aut ego, au tu.

HEGIO.

Eho! dic mihi,
Quis igitur ille est?

ARISTOPHONTES.

Quem dudum dixi a principio tibi.
Hoc si secus reperies, nullam causam dico, quin mihi
Et parentum et libertatis apud te deliquio siet.

HEGIO.

Quid tu ais ?

TYNDARUS.

Me tuum esse servom, et te meum herum.

HEGIO.

Haud istuc rogo.
Fuistin' liber ?

TYNDARUS.

Fui.

ARISTOPHONTES.

Enimvero non fuit : nugas agit.

TYNDARUS.

Qui tu scis ? an tu fortasse fuisti meæ matri obstetrix,
Qui id tam audacter dicere audes ?

ARISTOPHONTES.

Puerum te vidi puer.

TYNDARUS.

At ego te video major majorem : hem rursum tibi !
Meam rem ne cures, si recte facias. Num ego curo tuam ?

HEGIO.

Fuitne huic pater Thesaurochrysonicochrysides ?

ARISTOPHONTES.

Non fuit : neque ego istuc nomen unquam audivi ante hunc diem.
Philocrati Theodoromedes fuit pater.

TYNDARUS.

Pereo probe !

Quin quiescis dierectum cor meum? I, ac suspende te.
Tu subsultas; ego miser vix adsto præ formidine.

HEGIO.

Sati'n' istuc mihi exquisitum est, fuisse hunc servom in Alide?
Neque esse hunc Philocratem?

ARISTOPHONTES.

Tam satis, quam nunquam hoc invenies secus.
Sed ubi is nunc est? 561

HEGIO.

Ubi ego minume, atque ipsus se volt maxume.
Tum igitur ego deruncinatus, deartuatus sum miser
Hujus scelesti technis; qui me, ut lubitum est, ductavit dolis.
Sed vide sis.

ARISTOPHONTES.

Quin exploratum dico, et provisum hoc tibi.

HEGIO.

Certon'?

ARISTOPHONTES.

Quin nihil, inquam, invenies magis hoc certo certius. 565
Philocrates jam inde usque amicus fuit mihi a puero puer.

HEGIO.

Sed qua facie est tuos sodalis Philocrates?

ARISTOPHONTES.

Dicam tibi:
Macilento ore, naso acuto, corpore albo, et oculis nigris,
Subrufus, aliquantum crispus, cincinnatus.

HEGIO.

Convenit.

TYNDARUS.

Ut quidem, hercle, in medium ego hodie pessume processerim.
Væ illis virgis miseris, quæ hodie in tergo morientur meo.

HEGIO.

Verba mihi data esse video.

TYNDARUS.

Quid cessatis, conpedes,
Currere ad me, meaque amplecti crura, ut vos custodiam?

HEGIO.

Sati'n' med illi hodie scelesti capti ceperunt dolo?
Illic servom se assimulabat, hic sese autem liberum.
Nuculeum amisi; reliquit pignori putamina:
Ita mihi stolido sursum vorsum os sublevere obfuciis.
Hic quidem me nunquam irridebit. Colaphe, Cordalio, Corax,
Ite istinc, atque ecferte lora!

LORARIUS.

Num lignatum mittimur?

ACTUS III. SCENA V.

HEGIO. TYNDARUS. ARISTOPHONTES.

HEGIO.

Injicite huic manicas mastigiæ!

TYNDARUS.

Quid hoc est negoti? quid ego deliqui?

HEGIO.

Rogas,
Sator sartorque scelerum, et messor maxume?

TYNDARUS.

Non occatorem dicere debebas prius?
Nam semper occant prius, quam sarriunt, rustici.

HEGIO.

At ut confidenter mihi contra adstitit!

TYNDARUS.

Decet innocentem servom atque innoxium
Confidentem esse, suom apud herum potissumum.

HEGIO.

Adstringite isti, sultis, vehementer manus!

TYNDARUS.

Tuos sum: tu has quidem vel præcidi jube!
Sed quid negoti est, quamobrem succenses mihi?

HEGIO

Quia me meamque rem, quod in te uno fuit,
Tuis scelestis falsidicis fallaciis
Delaceravisti; deartuavistique opes.
Confecisti omneis res ac rationes meas;
Ita mi exemisti Philocratem fallaciis.
Illum esse servom credidi, te liberum.
Ita vosmet aiebatis, itaque nomina
Inter vos permutastis.

TYNDARUS.

Fateor, omnia
Facta esse ita, ut tu dicis, et fallaciis
Abiise eum abs te, mea opera atque astutia;
An, obsecro hercle te, id nunc succenses mihi?

HEGIO.

At cum cruciatu maxumo id factum est tuo.

TYNDARUS.

Dum ne ob malefacta peream, parvi æstumo.
Si ego hic peribo, ast ille, ut dixit, non redit;
At erit mihi hoc factum mortuo memorabile;
Meum herum captum, ex servitute atque hostibus
Reducem fecisse liberum in patriam ad patrem,

Meumque potius me caput periculo
Præoptavisse, quam is periret, ponere.

HEGIO.

Facito ergo ut Acherunti clueas gloria.

TYNDARUS.

Qui per virtutem peritat, non interit.

HEGIO.

Quando ego te exemplis excruciasso pessumis,
Atque ob sutelas tuas te morti misero,
Vel te interisse, vel perisse, prædicent!
Dum pereas, nihil interduo, dicant vivere!

TYNDARUS.

Pol, si istuc faxis, haud sine pœna feceris,
Si ille huc redibit, sicut confido adfore.

ARISTOPHONTES.

Pro Dii immortales! nunc ego teneo, nunc scio
Quid sit hoc negoti. Meus sodalis Philocrates
In libertate est ad patrem, in patria. Bene est:
Nec est quisquam mihi, æque melius quoi velim.
Sed hoc mihi ægre est, me huic dedisse operam malam,
Qui nunc, propter me meaque verba, vinctus est.

HEGIO.

Vetuin' te quidquam mi hodie falsum proloqui?

TYNDARUS.

Vetuisti.

HEGIO.

Cur es ausus mentiri mihi?

TYNDARUS.

Quia vera obessent illi, quoi operam dabam:
Nunc falsa prosunt.

HEGIO.

At tibi oberunt.

TYNDARUS.

Optume est.
At herum servavi, quem servatum gaudeo;
Quoi me custodem addiderat herus major meus.
Sed malene id arbitrare factum?

HEGIO.

Pessume.

TYNDARUS.

At ego aio, recte, qui abs te seorsum sentio.
Nam cogitato: si quis hoc gnato tuo
Tuos servos faxit, qualem haberes gratiam?
Emitteresne, necne, eum servom manu?
Essetne apud te is servos acceptissumus?
Responde.

HEGIO.

Opinor.

TYNDARUS.

Cur ergo iratus mihi es?

HEGIO.

Quia illi fuisti, quam mihi, fidelior.

TYNDARUS.

Quid? tu una nocte postulavisti et die,
Recens captum hominem, nuperum et novitium,
Te perdocere, ut melius consulerem tibi,
Quam illi, quicum una a puero ætatem exegeram?

HEGIO.

Ergo ab eo petito gratiam istam!—Ducite,
Ubi ponderosas, crassas capiat compedes;
Inde ibis porro in latomias lapidarias,
Ibi, quom alii octonos lapides effoderint,
Nisi cotidianus sesquiopus confeceris,
Sexcentoplago nomen indetur tibi.

ARISTOPHONTES.

Per Deos atque homines, ego te obtestor, Hegio,
Ne tu istunc hominem perduis.

HEGIO.

Curabitur.
Nam noctu nervo vinctus custodibitur;
Interdius sub terra lapides eximet.
Diu ego hunc cruciabo ; non uno absolvam die.

ARISTOPHONTES.

Certumne est tibi istuc?

HEGIO.

Non moriri certiu'st.
Abducite istum actutum ad Hippolytum fabrum:
Jubete huic crassas compedes impingier:
Inde extra portam ad meum libertum Cordalum,
In lapicidinas facite deductus siet
Atque ita me velle hunc dicito curarier,
Ne quî deterius huic sit, quam quoi pessume est.

TYNDARUS.

Cur ego, te invito, me esse salvom postulem?
Periculum vitæ meæ stat tuo periculo.
Post mortem, in morte nihil est, quod metuam, mali:
Etsi pervivo usque ad summam ætatem, tamen
Breve spatium est perferundi, quæ minitas mihi.
Vale atque salve ; etsi, aliter ut dicam, meres.
Tu, Aristophontes, de me ut meruisti, ita vale;
Nam mihi propter te hoc obtigit.

ARISTOPHONTES.

Oh!

HEGIO.

Abducite.

TYNDARUS.

At unum hoc quæso, si huc rebitet Philocrates,
Ut mihi ejus facias conveniundi copiam.

HEGIO.

Periistis, nisi hunc jam e conspectu abducitis !

TYNDARUS.

Vis hæc quidem, hercle, est, et trahi et trudi simul.

HEGIO.

Illic est abductus recta in phylacam, ut dignus est.
Ego illis capteivis aliis documentum dabo,
Ne tale quisquam facinus incipere audeat.
Quod absque hoc esset, qui mihi hoc fecit palam,
Usque obfrenatum suis me ductarent dolis.
Nunc certum est nulli post hæc quidquam credere.
Satis sum semel deceptus. Speravi miser
Ex servitute me exemisse filium.
Ea spes elapsa est. Perdidi unum filium,
Puerum quadrimum, quem mihi servos surpuit :
Neque enim servom unquam reperi, neque filium :
Major potitus hostium est. Quod hoc est scelus !
Quasi in orbitatem liberos produxerim !
Sequere hac : reducam te, ubi fuisti. Neminis
Misereri certum est, quia mei miseret neminem.

ARISTOPHONTES.

Exauspicavi ex vinclis : nunc intellego,
Redauspicandum esse in catenas denuo.

ACTUS IV. SCENA I.

ERGASILUS.

Juppiter supreme ! servas me, measque auges opes.
Maxumas opimitates opiparasque offers mihi ;
Laudem, lucrum, ludum, jocum, festivitatem, ferias,
Pompam, penum, potationes, saturitatem, gaudium ;
Nec quoiquam homini supplicare nunc certum est mihi :

Nam vel prodesse amico possum, vel inimicum perdere :
Ita hic me amœnitate amœna amœnus oneravit dies.
Sine sacris hæreditatem sum aptus ecfertissumam.
Nunc ad senem cursum capessam hunc Hegionem, quoi boni
Tantum affero, quantum ipse a Diis optat, atque etiam amplius.
Nunc res certa est, eodem pacto ut comici servi solent,
Conjiciam in collum pallium, primo ex me hanc rem ut audiat.
Speroque, me ob hunc nuntium, æternum adepturum cibum !

ACTUS IV. SCENA II.

HEGIO. ERGASILUS.

HEGIO.

Quanto in pectore hanc rem meo magis voluto,
Tanto mihi ægritudo auctior est in animo.
Ad illum modum sublitum os esse
Hodie mihi ! neque id perspicere quivi !
Quod quom scibitur, per urbem irridebor.
Quom extemplo ad forum advenero, omnes loquentur :
" Hic ille est senex doctus, quoi verba data sunt."
Sed Ergasilus estne hic, procul quem video ?
Collecto quidem est pallio. Quidnam acturu'st ?

ERGASILUS.

Move abs te moram, atque, Ergasile, age hanc rem !
Eminor interminorque, ne quis mi obstiterit obviam,
Nisi qui sat diu vixisse sese homo arbitrabitur :
Nam, qui obstiterit, ore sistet.

HEGIO.

Hic homo pugilatum incipit.

ERGASILUS.

Facere certum est : proinde ut omnes itinera insistant sua,
Ne quis in hac platea negoti conferat quidquam sui.
Nam meus est ballista pugnus ; cubitus catapulta est mihi,
Humerus aries : tum genu ad quemque jecero, ad terram dabo.
Dentilegos omneis mortaleis faciam, quemque obfendero.

HEGIO.

Quæ illæc eminatio est ? nam nequeo mirari satis.

ERGASILUS.

Faciam ut ejus diei locique meique semper meminerit.
Qui mihi in cursu obstiterit, faxo vitæ is extemplo obstiterit suæ.

HEGIO.

Quid hic homo tantum incipissit facere cum tantis minis ?

ERGASILUS.

Prius edico, ne quis propter culpam capiatur suam,
Continete vos domi ! prohibete a vobis vim meam !

HEGIO.

Mira, edepol, sunt, ni hic in ventrem sumsit confidentiam.
Væ misero illi, cujus cibo iste factu'st imperiosior !

ERGASILUS.

Tum pistores scrophipasci, qui alunt furfure sues,
Quarum odore præterire nemo pistrinum potest ;
Eorum si quojusquam scropham in publico conspexero,
Ex ipsis dominis, meis pugnis, exculcabo furfures.

HEGIO.

Basilicas edictiones atque imperiosas habet.

Satur homo est: habet profecto in ventre confidentiam.

ERGASILUS.

Tum piscatores, qui præbent populo pisceis fœtidos,
Qui advehuntur quadrupedanti crucianti canterio;
Quorum odos subbasilicanos omneis abigit in forum,
Eis ego ora verberabo sirpiculis piscariis:
Ut sciant, alieno naso quam exhibeant molestiam.
Tum lanii autem, qui concinnant liberis orbas oves,
Qui locant cædundos agnos, et duplam agninam danunt,
Qui petroni nomen indunt verveci sectario;
Eum ego si in via petronem publica conspexero,
Et petronem et dominum reddam mortaleis miserrumos.

HEGIO.

Eugepæ! edictiones ædilitias hic habet quidem:
Mirumque adeo est, ni hunc fecere sibi Ætoli agoranomum.

ERGASILUS.

Non ego nunc parasitus sum, sed regum rex regalior:
Tantus ventri commeatus meo adest in portu cibus.
Sed ego cesso hunc Hegionem onerare lætitia senem?
Qui homine hominum adæque nemo vivit fortunatior.

HEGIO.

Quæ illæc est lætitia, quam illic lætus largitur mihi?

ERGASILUS.

Heus! ubi estis? ecquis hoc aperit ostium?

HEGIO.

Hic homo
Ad cœnam recipit se ad me.

ERGASILUS.

Aperite hasce ambas foreis,

Priusquam pultando assulatim foribus exitium adfero!

HEGIO.

Perlubet hunc hominem colloqui. Ergasile!

ERGASILUS.

Ergasilum qui vocat?

HEGIO.

Respice.

ERGASILUS.

Fortuna quod tibi nec facit, nec faciet,
Hoc me jubes. Sed qui est?

HEGIO.

Respice ad me; Hegio sum.

ERGASILUS.

O mihi!
Quantum est hominum optumorum optume, in tempore advenis.

HEGIO.

Nescio quem ad portum nactus es, ubi cœnes: eo fastidis.

ERGASILUS.

Cedo manum!

HEGIO.

Manum?

ERGASILUS.

Manum, inquam, cedo tuam actutum.

HEGIO.

Tene.

ERGASILUS.

Gaude.

HEGIO.

Quid ego gaudeam?

ERGASILUS.

Quia ego impero. Age, gaude modo.

HEGIO.

Pol, mœrores mi antevortunt gaudiis.

ERGASILUS.

Noli irascier;
Jam ego ex corpore exigam omneis maculas mœrorum tibi.
Gaude audacter.

HEGIO.

Gaudeo, etsi nil scio, quod gaudeam.

ERGASILUS.

Bene facis. Jube . . .

HEGIO.

Quid jubeam?

ERGASILUS.

Ignem ingentem fieri.

HEGIO.

Ignem ingentem?

ERGASILUS.

Ita dico: magnus ut sit.

HEGIO.

Quid? me, volturie,
Tuan' causa ædeis incensurum censes?

ERGASILUS.

Noli irascier.
Jube'n' an non jubes adstitui aulas? patinas elui?
Laridum atque epulas foveri foculis ferventibus?
Alium pisces præstinatum abire . . .

HEGIO.

Hic vigilans somniat.

ERGASILUS.

Alium porcinam, atque agninam, et pullos gallinaceos . . .

HEGIO.

Scis bene esse, si sit unde.

ERGASILUS.

Pernam, atque ophthalmiam,
Horæum, scombrum, et trugonem, et cetum, et mollem caseum?

HEGIO.

Nominandi istorum tibi erit mage quam edundi copia
Hic apud me, Ergasile.

ERGASILUS.

Mean' me causa hoc censes dicere?

HEGIO.

Nec nihil hodie, nec multo plus tu hic edes; ne frustra sis.
Proin tu tui quotidiani victi ventrem ad me adferas.

ERGASILUS.

Quin ita faciam, tu te cupias facere sumtum, etsi ego vetem.

HEGIO.

Egone?

ERGASILUS.

Tu næ.

HEGIO.

Tum tu mi igitur herus es.

ERGASILUS.

Immo benevolens.
Vi'n' te faciam fortunatum?

HEGIO.

Malim, quam miserum quidem.

ERGASILUS.

Cedo manum.

HEGIO.

Hem manum!

ERGASILUS.

Dii te omnes adjuvant.

HEGIO.

Nihil sentio.

ERGASILUS.

Non enim es in senticeto; eo non sentis. Sed jube
Vasa tibi pura adparari ad rem divinam cito,
Atque agnum adferri proprium, pinguem.

HEGIO.

Cur?

ERGASILUS.

Ut sacrufices.

HEGIO.

Quoi Deorum?

ERGASILUS.

Mihi, hercle: nam ego tibi nunc sum summus Juppiter.
Idem ego sum Salus, Fortuna, Lux, Lætitia, Gaudium.
Proinde tu Deum huncce saturitate facias tranquillum tibi.

HEGIO.

Esurire mihi videre.

ERGASILUS.

Mihi quidem esurio, non tibi.

HEGIO.

Juppiter te Diique perdant.

ERGASILUS.

Te, hercle, mi æquum est gratias
Agere ob nuntium: tantum ego nunc porto a portu tibi boni.
Nunc tu mihi places.

HEGIO.

Abi stultus; sero post tempus venis.

ERGASILUS.

Igitur olim si advenissem, mage tu tum istuc diceres.
Nunc hanc lætitiam accipe a me, quam fero: nam filium
Tuom modo in portu Philopolemum vivom, salvom, et sospitem,
Vidi in publica celoce, ibidemque illum adulescentulum
Alium una, et tuom Stalagmum servom, qui aufugit domo,
Qui tibi subripuit quadrimum puerum filiolum tuom.

HEGIO.

Abi in malam rem! ludis me!

ERGASILUS.

Ita me amabit sancta Saturitas,
Hegio, itaque suo me semper condecoret cognomine,
Ut ego vidi . . .

HEGIO.

Meum gnatum?

ERGASILUS.

Tuum gnatum, et Genium meum.

HEGIO.

Et capteivom illum Alidensem?

ERGASILUS.

Μὰ τὸν 'Απόλλω.

HEGIO.

Et servolum
Meum Stalagmum, meum qui gnatum subripuit?

ERGASILUS.

Νὴ τὰν Κόραν.

HEGIO.

Jam diu?

ERGASILUS.

Νὴ τὰν Πραινέστην.

HEGIO.

Venit?

ERGASILUS.

Νὴ τὰν Σιγνίαν.

HEGIO.

Certon'?

ERGASILUS.

Νὴ τὰν Φρουσινῶνα.

HEGIO.

Vide sis!

ERGASILUS.

Νὴ τὸ 'Αλάτριον.

HEGIO.

Quid tu per barbaricas urbeis juras?

ERGASILUS.

Quia enim item asperæ
Sunt, ut tuom victum autumabas esse.

HEGIO.

Væ ætati tuæ!

ERGASILUS.

Quippe quando mihi nil credis, quod ego dico seuulo.

HEGIO.

Dic, bonan' fide tu mihi istæc verba dixisti?

ERGASILUS.

Bona.

HEGIO.

Dii inmortales! iterum natus videor, si vera autumas.

ERGASILUS.

An tu dubium habebis, etiam sancte quom jurem tibi?
Postremo, Hegio, si parva jurijurando est fides,
Vise ad portum.

HEGIO.

Facere certum est. Tu intus cura, quod opu'st.
Sume, posce, prome quidvis: te facio cellarium.

ERGASILUS.

Nam, hercle, nisi mantiscinatus probe ero, fusti pectito.

HEGIO.

Æternum tibi dapinabo victum, si vera autumas.

ERGASILUS.

Unde id?

HEGIO.

A me meoque gnato.

ERGASILUS.

Sponde'n' tu istud?

HEGIO.

Spondeo.

ERGASILUS.

At ego tuom tibi advenisse filium respondeo.

HEGIO.

Cura quam optume potes.

ERGASILUS.

Bene ambula, et redambula.

ACTUS IV. SCENA III.

ERGASILUS.

Illic hinc abiit: mihi rem summam credidit cibariam.
Dii inmortales! jam ut ego collos prætruncabo tergoribus!
Quanta pernis pestis veniet! quanta labes larido!
Quanta sumini absumedo! quanta callo calamitas!
Quanta laniis lassitudo! quanta porcinariis!
Nam, si alia memorem, quæ ad ventris victum conducunt, mora est.

Nunc ibo in præfecturam, ut jus dicam larido,
Et, quæ pendent, indemnatæ pernæ, eis auxilium ut feram.

ACTUS IV. SCENA IV.

PUER HEGIONIS.

Diespiter te Diique, Ergasile, perdant, et ventrem tuum,
Parasitosque omneis, et qui posthac cœnam parasitis dabit!
Clades calamitasque, intemperies modo in nostram advenit domum.
Quasi lupus esuriens, metui ne in me faceret impetum.
Nimisque, hercle, ego illum male formidabam: ita frendebat dentibus.
Adveniens deturbavit totum cum carne carnarium.
Arripuit gladium, prætruncavit tribus tergoribus glandia.
Aulas calicesque omneis confregit, nisi quæ modiales erant.
Cocum percontabatur, possentne seriæ fervescere.
Cellas refregit omneis intus, reclusitque armarium.
Adservate istunc, sultis, servi! Ego ibo, ut conveniam senem.
Dicam, ut sibi penum aliud ornet, siquidem sese uti volet.
Nam, hic quidem ut adornat, aut jam nihil est, aut jam nihil erit.

ACTUS V. SCENA I.

HEGIO. PHILOPOLEMUS. PHILOCRATES. STALAGMUS.

HEGIO.

Jovi Diisque ago gratias merito magnas,
Quom te reducem tuo patri reddiderunt,
Quomque ex miseriis plurimis me exemerunt,
Quæ, adhuc, te carens dum hic fui, sustentabam;
Quomque hunc conspicio in potestate nostra,
Quomque hæc reperta est fides firma nobis.
Satis jam dolui ex animo; et cura me satis
Et lacrumis maceravi.

PHILOPOLEMUS.

Oh! satis jam audivi
Tuas ærumnas, ad portum mihi quas memorasti.
Hoc agamus.

PHILOCRATES.

Quid nunc, quoniam tecum servavi fidem,
Tibique hunc reducem in libertatem feci?

HEGIO.

Fecisti, ut tibi,
Philocrates, nunquam referre gratiam possim satis,
Proinde ut tu promeritus de me et filio meo.

PHILOPOLEMUS.

Immo potes,
Pater, et poteris; et ego potero, et Dii eam potestatem dabunt,
Ut beneficium benemerenti nostro merito muneres.
Sicut tu huic potes, pater mi, facere merito maxume.

HEGIO.

Quid opu'st verbis? Lingua nulla est, qua negem quidquid roges.

PHILOCRATES.

Postulo abs te, ut mihi illum reddas servom, quem hic reliqueram
Pignus pro me, qui mihi melior quam sibi semper fuit:
Pro benefactis ejus uti ei pretium possim reddere.

HEGIO.

Quod benefecisti, referetur gratia: id, quod postulas,
Et id, et aliud, quod me orabis, inpetrabis: atque te
Nolim succensere, quod ego iratus ei feci male.

PHILOCRATES.

Quid fecisti?

HEGIO.

In lapicidinas compeditum condidi,
Ubi rescivi mihi data esse verba.

PHILOCRATES.

Væ misero mihi!
Propter meum caput labores homini evenisse optumo!

HEGIO.

At, ob eam rem, mihi libellam pro eo argenti ne duis.
Gratiis a me, ut sit liber, abducito.

PHILOCRATES.

Edepol, Hegio,
Facis benigne: sed quæso, hominem ut jubeas arcessi.

HEGIO.

Licet.
Ubi estis vos? Ite actutum; Tyndarum huc arcessite.
Vos ite intro. Interibi ego ex hac statua verberea volo
Erogitare, meo minore quid sit factum filio.
Vos lavate interibi.

PHILOPOLEMUS.

Sequere hac, Philocrates, me intro.

PHILOCRATES.

Sequor.

ACTUS V. SCENA II.

HEGIO. STALAGMUS.

HEGIO.

Age tu! illuc procede, bone vir, lepidum mancupium meum!

STALAGMUS.

Quid me oportet facere, ubi tu talis vir falsum autumas?
Fui ego bellus, lepidus, bonus vir nunquam, neque frugi bonæ,
Neque ero unquam: ne tu spem ponas me bonæ frugi fore.

HEGIO.

Propemodum ubi loci fortunæ tuæ sint, facile intellegis.
Si eris verax, tua ex re facies, ex mala meliusculam.
Recta et vera loquere. Sed neque vere neque recte adhuc
Fecisti unquam.

STALAGMUS.

Quod ego fatear, credi'n' pudeat, quom autumes?

HEGIO.

At ego faciam ut pudeat: nam in ruborem te totum dabo.

STALAGMUS.

Eia! credo ego, inperito plagas minitaris mihi.
Tandem ista aufer; dicque quid fers, ut feras hinc quod petis.

HEGIO.

Satis facundu's: sed jam fieri dictis compendium volo.

Hoc agamus. Jam animum advorte, ac mihi, quæ dicam, edissere.
Si eris verax, tuis rebus feceris meliusculas.

STALAGMUS.

Nugæ istæc sunt. Non me censes scire quid dignus siem?

HEGIO.

At ea subterfugere potis es pauca, si non omnia.

STALAGMUS.

Pauca ecfugiam, scio: nam multa evenient, et merito meo,
Quia et fugi, et tibi subripui filium, et eum vendidi.

HEGIO.

Quoi homini?

STALAGMUS.

Theodoromedi in Alide Polyplusio
Sex minis.

HEGIO.

Pro Dii inmortales! is quidem hujus est pater
Philocratis.

STALAGMUS.

Quin melius novi, quam te, et vidi sæpius.

HEGIO.

Serva, Juppiter supreme, et me et meum gnatum mihi.
Philocrates, per tuom te genium obsecro, exi! te volo!

ACTUS V. SCENA III.

PHILOCRATES. HEGIO. STALAGMUS.

PHILOCRATES.

Hegio, assum: si quid me vis, impera.

HEGIO.

Hic gnatum meum
Tuo patri ait se vendidisse sex minis in Alide.

PHILOCRATES.

Quamdiu id factum est?

STALAGMUS.

Hic annus incipit vicesimus.

PHILOCRATES.

Falsa memorat.

STALAGMUS.

Aut ego, aut tu: nam tibi quadrimulum
Tuos pater peculiarem parvolum puero dedit.

PHILOCRATES.

Quid erat ei nomen? si vera dicis, memora dum mihi.

STALAGMUS.

Pægnium vocitatu'st: post vos indidistis Tyndaro.

PHILOCRATES.

Cur ego te non novi?

STALAGMUS.

Quia mos est oblivisci hominibus,
Neque novisse, quojus nihili sit faciunda gratia.

PHILOCRATES.

Dic mihi: isne istic fuit, quem vendidisti meo patri,
Qui mihi peculiaris datus est, hujus filius?

HEGIO.

Vivitne is homo?

STALAGMUS.

Argentum accepi: nil curavi cæterum.

HEGIO.

Quid tu ais?

PHILOCRATES.

Quin istic ipsu'st Tyndarus tuos filius,
Ut quidem hic argumenta loquitur: nam is mecum a puero puer
Bene pudiceque educatu'st usque ad adulescentiam.

HEGIO.

Et miser sum, et fortunatus, si vos vera dicitis.
Eo miser sum, quia male illi feci, si gnatus meu'st.
Eheu! cur ego plus minusve feci, quam æquom fuit?
Quod male feci, crucior modo, si infectum fieri possiet.
Sed, eccum, incedit huc, ornatus haud ex suis virtutibus.

ACTUS V. SCENA IV.

TYNDARUS. HEGIO. PHILOCRATES. STALAGMUS.

TYNDARUS.

Vidi ego multa sæpe picta, quæ Acherunti fierent
Cruciamenta: verum enimvero nulla adæque est Acheruns,
Atque ubi ego fuvi in lapicidinis. Illic ibi demum est locus,
Ubi labore lassitudo omni'st exigunda ex corpore.
Nam, ubi illo adveni; quasi patriciis pueris aut monedulæ,
Aut anates, aut coturnices dantur, quicum lusitent;
Itidem hæc mihi advenienti upupa, qui me delectem, data est. . .
Sed herus eccum ante ostium, et herus alter eccum ex Alide
Rediit!

HEGIO.

Salve, exoptate gnate mi!

TYNDARUS.

Hem! quid! "gnate mi?"
Attat, scio cur te patrem assimules esse, et me filium;
Quia mihi, item ut parentes, lucis das tuendæ copiam.

PHILOCRATES.

Salve, Tyndare.

TYNDARUS.

Et tu, quojus causa hanc ærumnam exigo.

PHILOCRATES.

At nunc liber in divitias faxo venies: nam tibi
Pater hic est: hic servos, qui te huic hinc quadrimum surpuit,
Vendidit patri meo te sex minis. Is te mihi
Parvolum peculiarem parvolo puero dedit.
Illic indicium fecit: nam hunc ex Alide huc reducimus.

TYNDARUS.

Quid, hujus filium?

PHILOCRATES.

Intus eccum fratrem germanum tuom.

TYNDARUS.

Quid tu ais? adduxtin' illum hujus capteivom filium?

PHILOCRATES.

Quin, inquam, intus hic est.

TYNDARUS.

Fecisti, edepol, et recte et bene!

PHILOCRATES.

Nunc tibi pater hic est: hic fur est tuos, qui parvom hinc te abstulit.

TYNDARUS.

At ego nunc grandis grandem natu, ob furtum, ad carnuficem dabo.

PHILOCRATES.

Meritu'st.

TYNDARUS.

Ergo, edepol, meritam mercedem dabo.
Sed dic, oro: pater meus tune es?

HEGIO.

Ego sum, gnate mi.

TYNDARUS.

Nunc demum in memoriam redeo, quom mecum cogito;
Nunc, edepol, demum in memoriam regredior, audisse me,
Quasi per nebulam, Hegionem patrem meum vocarier.

HEGIO.

Ego sum.

PHILOCRATES.

Compedibus, quæso, ut tibi sit levior filius,
Atque hic gravior servos.

HEGIO.

Certum est principium id prævortier.
Eamus intro, ut arcessatur faber, ut istas compedes
Tibi adimam, huic dem.

STALAGMUS.

Quoi peculi nihil est, recte feceris.

CATERVA.

Spectatores, ad pudicos mores facta hæc fabula est.
Neque in hac subagitationes sunt, neque ulla amatio,
Nec pueri suppositio, nec argenti circumductio:
Neque ubi amans adulescens scortum liberet clam patrem suum.
Hujusmodi paucas poëtæ reperiunt comœdias,
Ubi boni meliores fiant. Nunc vos, si vobis placet,
Et si placuimus, neque odio fuimus, signum hoc mittite!
Qui pudicitiæ esse voltis præmium, plausum date!

NOTES.

NOTE ON THE ARGUMENT.

All the comedies of Plautus are preceded by an argument in the form of an acrostic, the first letters of the lines forming the name of the comedy. These are generally ascribed to Priscian, but were, not improbably, written by Plautus himself. The acrostic (*ἀκροστιχὶς*) is of very ancient date. Cicero remarks (De Divin. c. 54) that some of the poems of Ennius and the Sibylline verses were in this form.

NOTES ON THE PROLOGUE.

The Greeks applied the term *Πρόλογος* to all that part of the drama which preceded the first entrance of the chorus. Whether soliloquy or dialogue, it was delivered by one or more of the persons of the drama, and formed an essential part of the drama itself. The prologue of Roman comedy was distinct from the play (see its defects observed in note on v. 19 of the prologue). We cannot help wishing that of all his other arguments and prologues Plautus had been able to say, as in the short and elegant prologue to the Trinummus,

> "de argumento ne expectetis fabulæ."

2. Hi stant ambo. Le Monnier remarks that the humour of this passage would only be perceived through the address of the actor. It would be difficult to make it anything better than (to use his own words) "une repetition ridicule."

10. Patrid—for patri, the d being inserted to avoid hiatus. Jam hoc tenetis? 'Do you comprehend me?' not "do you remember," as it is translated by Coste. So brief a statement they would be in no danger of forgetting. Teneo often signifies to *understand*. Cf. v. 618, 19:

> "——nunc ego *teneo;* nunc scio
> Quid sit hoc negoti."

15. Opi vostra; ant. for ope vestra, *i. e.*, opibus vestris. ‘You who may be rated by your fortune,” *i. e.*, have wherewithal to be assessed. The spectators in the Roman theatre were arranged according to the estimate of their fortunes, which was taken by the censors every five years. The first range of seats, called *orchestra*, was appropriated to the senators; the next fourteen rows of seats, called *equestria*, to the knights; the remainder to the common people. The *ima cavea* of the theatre, the lowest and nearest to the stage, was allotted to the senators and knights; the *media cavea*, to the common people of better condition; the *summa*, to the undistinguished commonalty. This strict gradation of rank in proportion to fortune was first instituted by Servius Tullius. (Livy, i. 42, 43.) The law which allotted separate seats to the knights was introduced, amid the loud murmurs of the commons, by Roscius Otho, a tribune of the people in the time of Cicero.

> “Sic libitum vano, qui nos distinxit, Othoni.”
> Juv. Sat. iii. 159.

The poet's here addressing himself exclusively to the spectators of higher rank, with so contemptuous an allusion to the common people, shows the strongly aristocratic spirit of Roman society and institutions even during the Republic. Cf. Hor. De Arte Poetica, 248, 250:

> “quibus est equus et pater et *res*,” &c.

16. Reliquum sometimes signifies *debt, arrears*. It may also signify here the *remainder* of the story. The author plays on this double sense.

19. Hic—pointing to Theodoromedes, the father of Philocrates. This passage seems to show that not only the whole company of actors, but all the persons connected with the action, appeared on the stage during the recitation of the prologue. In this respect, as well as by the premature exposition of the plot, the prologue seems to have been an ingenious contrivance to destroy all the interest of the actual representation.

—hunc, pointing to Tyndarus: huic, to Philocrates.

20. Peculiarem. Gronovius observes, from Popma, that peculiaris servus sometimes signifies the same as servus vicarius, *i. e.*, a slave purchased by and belonging to another slave. As the peculium of sons and slaves was under much the same regulations, this appears probable. This whole subject is profoundly treated by Heineccius, Antiq. Rom. Jurisprud. ii. 9, 2 and 3.

22. Di nos, &c. Taubman quotes a Greek proverb which expresses a similar sentiment, *ϑεων παιγνια ἀνθρωποι.*

31. Equitem Alium—equitem et alterum. Bothe.

40. Hic—expediet, &c. 'He,' pointing to Tyndarus, 'will adroitly carry out this artifice.'

44. Imprudens—*unconscious*, *i. e.*, of his own true character, and the important consequences to himself and others of the artifice he was practising. So Terence, "*imprudens* harum rerum, ignarusque omnium." *Prudens*, in the following verse, is used in the opposite sense, viz., *conscious*, *with design*. 'In many instances, one does more good unawares than by design.'

52. Hæc res, &c. 'This series of incidents will be acted by us as a play (or fable) for your entertainment.' *Res* signifies the subject-matter of a comedy, the incidents on which it is founded. Amph. Prol. 118:

"Veterem atque antiquam *rem* novam ad vos proferam."

Bothe reads *fabulæ*, but without giving his authority. Gronovius renders thus: "Hoc repræsentabimus ornatu, voce, vultu gestuque quasi rem veram: vobis id erit spectaculum et ludus," which leaves the line without point or meaning. The passage seems to have been needlessly perplexed by emendation and conjecture.

60. Cf. Hor. De Art. Poet. 182–188.

61. Comicum choragium—the decorations, &c., employed in the representation of comedy; tragicum—denoted those employed in the representation of tragedy.

NOTES ON THE COMEDY.

1. Parasiti. This word denoted originally a sacred order, who were so called (from *παρα* and *σιτος*) because they shared in the public sacrifices. It afterward came to signify *a table companion*, *a flatterer*, one who for a maintenance submits to every caprice of his entertainer. The parasite may almost be termed one of the essential and invariable *dramatis personæ* of ancient comedy. Like the *fool* of the Middle Ages, they earned their bread by their wit or buffoonery, and by a patient endurance of every insult which the drunken violence of their patrons might inflict. They were often beaten, had water or wine thrown into their faces, and were compelled to submit to still more brutal outrages. (Cf. act iii. sc. 1.) This wretched and degraded class has happily no parallel in modern society.

3. Res prolatæ and rerum prolatio signified the suspension or adjournment of public business and closing of the courts of justice, either (justitio indicto) on occasion of war or public mourning, or during holydays and vacations.

10 and 11. Venatici, *thin as hounds*—molossici, *plump as mastiffs*. Thornton.

12. Odiosici and incommodistici are words of the parasite's own coining, for odiosi and incommodi.

14. Potis, *able ;* hence *potissum*, contr. *possum.*

15. Extra portam Trigeminam. One of the gates of Rome was so called because the three Horatii passed through it to their combat with the Curiatii. As the great road to Ostia lay through this gate (whence it was also called *porta Ostiensis*), it was a place of rendezvous for beggars, who assembled in great numbers on the outside with their sacks, to receive the charity of passers by. *Ire ad saccum* may have been equivalent to our phrase *to go a begging*. It will be observed, that, though the scene is laid in Ætolia, Plautus makes the parasite speak of being driven out of one of the

gates of Rome. Such inaccuracies of time and place (whether proceeding from inadvertence or otherwise) are common among poets. Shakspeare makes Hector quote Aristotle. (Tro. and Cress. act ii. sc. 2.)

17. Meus rex. 'My king.' A title bestowed by the parasites on their patrons. So Asin. v. ii. 68, 9: "ni impetro, *regem* perdidi."

—est potitus hostium, *fallen into the power of the enemy.* Cf. Luc. iv. 770: "mortis letique *potitum.*" In such phrases, *vi* or *opera* must be understood, or it is to be regarded as an imitation of the Greek, *ἐπαυρειν δουλειας*, or *κακου.*

18. Aliis. Plautus writes Alis and Alii instead of the usual forms Elis and Elii. No satisfactory reason has ever been assigned for this peculiarity. That proposed by Gulielmus (viz., that this form was more familiar to the Romans from the River Allia and the dies Aliensis, and was therefore used by the poet in accommodation to their ignorance, at that early day, of Greek history and even Greek names) is trivial.

23, 4. Quæstum inhonestum, *illiberal traffic*, called in another passage *quæstus carcerarius, a hangman's business.* It is plain, from these epithets, that dealing in slaves was accounted inhuman and disreputable.

26. I have here followed the edition of Bothe (as well as the obvious sense of the passage), and inserted six lines, commencing with "Quod ego quidem," &c., which are generally placed in the second act, after the 50th line.

34. Saturitate ebrius. Conf. the *dulci fortuna ebria* of Hor. Od. i. 37, 11, 12.

37. Catenæ singulariæ may mean *chains weighing a single pound* (as balistæ centenariæ were engines for throwing stones of a hundred weight), or *single chains, i. e.*, for each of the captives, who were often bound two and two; or simply, *smaller and lighter chains*, in opposition to *istas majores,* mentioned in the next line. Thornton's conjecture is ingenious, viz., that it means *single* chains in opposition to *dou-*

ble ones; as in the Acts of the Apostles, xii. 6, we read that St. Peter was bound with *two chains;* and, xxi. 33, that the chief captain ordered St. Paul to be bound with *two chains.*

45. Non videre ita tu quidem. 'You do not appear to be thus disposed,' for, if you had so high an esteem for liberty, you would seek, by industry and frugality, to acquire a *peculium* wherewith to purchase your freedom, or, by your good conduct, to deserve it as a gift at the hand of your master.

46. There is a pun on *dare, to give*, and *dare in pedes, to run away.*

67, 8. Tum denique, &c.

> "So it falls out,
> That what we have, we prize not to the worth
> While we enjoy it; but, being lack'd and lost,
> Why, then we rack the value; then we find
> The virtue that possession would not show us,
> While it was ours."
>
> *Much Ado about Nothing*, act iv. sc. 1.

75. Unicus. Lit., an *only*, hence a *beloved* son. Ergasilus plays on this double sense. 'To you he is a beloved son; to me he is dearer than an only son.'

78. Remissus est edundi exercitus. 'The army or company of bons vivans is disbanded.' Gronovius perceives in the phrases *remissus est exercitus* and *imperare exercitum*, an allusion to the manner in which the comitia centuriata were summoned and dismissed. Taubmann says, *allegoria à re militari.* The opinion of the former is rendered probable by a passage in Varro, De Ling. Lat. lib. v. near the end, where *imperare exercitum* signifies *to summon the citizens to the comitia.*

80. Quem duxti;—quem dixti. Bothe.

85–88. Pistoriensibus. These are the names of places, as Pistorium, Pana, Placentia, Turdetana, and Ficedula, and, at the same time, of persons employed in preparing entertainments. Valpy.

89. Milites opus sunt. Opus is sometimes construed with the nominative. So Ter. Phor. iv. 2, 3, argentum *opus* esse.

93. Reconciliassere. Reducem facturum. Est autem infinitivus, modi antiqui, futuri temporis. Sic Amph., *expugnassere*, Aul., *impetrassere*. Lambinus. Reconcilio has this unusual sense in several passages of this comedy. Cf. vs. 33 (Prol.), 93, and 498.

102. Contentus is here an adjective, and esse the infinitive of edo.

104. I have given what appeared to me the most probable and best-sustained reading of this obscure and probably corrupted passage. He. Age sis, rogo. 'Come, then, I invite you.' Erg. Emptum. Nisi qui meliorem (conditionem) afferet. 'It is a bargain: unless some one should make me a better offer.' (Emptum: hoc est, res empta tibi est; ego tibi sum addictus. Salmasius.) *Emptum* was the technical term by which bargains were consummated. Ang. 'It's a bargain.' The parasite, therefore, with jocular solemnity, pronounces himself *bargained for*, *made over* to Hegio for supper, reserving, however, the right of cancelling the agreement in favour of a higher bidder.

109. Erem. Some editors read *eirim*, others *irim*—the sense is substantially the same, "a coarse or frugal supper."

114. Terrestris cœna est. Compare the "dinner of herbs" of Solomon; the *cœnam sine sanguine* of Horace; his invitation to Torquatus, "Nec modica cœnare times *olus omne* patella," Ep. i. 5; and the fare of Goldsmith's hermit:

> "A scrip, with herbs and fruits supplied,
> And water from the spring."

—sus terrestris bestia est. An allusion to the *sumen*, which was esteemed a great delicacy by Roman epicures.

116. Numquid vis? 'Have you any commands?' The usual parting salutation. Cf. Hor. Sat. i. 9, 6; and note on v. 371.

124. Herili imperio for per herile imperium, with this

sense: It is well to render it (your servitude) light and easy to yourselves, by disarming the severity of your master through your own submissive and obedient conduct. This double ablative is unusual. Douza amends thus:

"Atque herile imperium ingeniis vestris lene reddere."

Taubmann quotes a parallel sentiment from Quintus Curtius: "Regum Ducumque clementia non in ipsorum, modo, sed etiam in illorum qui parent, ingeniis sita est. Obsequio mitigantur imperia."

126. Oculis, &c. Grief is aggravated by lamentation (lit., tears).

134. In patriam. The risk of escape was much increased by the proximity of the two countries, which were but a few hours' journey, or sail, apart.

136. Sine his arbitris—alluding to the other captives.

138. Incipesse. The ancient Romans used incipio and incipesso with the same relative meaning as lacio, lacesso; facio, facesso; capio, capesso. Verbs of this termination are either used with the same meaning as their primitives, or express that meaning with greater force.

139. Istuc mihi certum erat. 'Such was my purpose or intention.' Certum—incertum est quid agam. 'I am determined or undetermined what to do.'

—concede huc. To Tyndarus.

—obnoxii ambo vobis sumus. 'We are both obliged or indebted to you,' &c. Obnoxius is used in the same sense, Asinar. ii. 2, 18:

"Adeò ut—nobis sint *obnoxii*,
Nostro devincti beneficio."

And by Ter. Hec. iii. 1, 22: "uxori *obnoxius* sum."

141. Ea, &c.—understand *copia*. Compos is construed with the ablative as well as genitive, though oftener with the latter: "Compos mente," Virg. "Ingenti præda compos," Livy. Salmasius reads, "Et ejus copiæ facitis nos compotes."

143. Arbitrari. To watch or observe. Thus Aulul. iv., 1, 21: "Hinc ego et huc et illuc potero, quid agant, *arbitrarier.*"

145. Nisi astu colas. 'Unless you manage them adroitly.'

146. Malum max. This remark does not, of course, respect the immorality of deceitful expedients, which is the same whether they succeed or fail; it has reference to their consequences.

148. Sobriè. *νηφαλεως.* 'Circumspectly,' 'advisedly.' Mil. Glo. iii. 1, ult.: "Præcepta *sobriè* ut cures, face."

150. Cf. Ter. And. i. 5, 18: "Tantamne rem tam negligenter agere!"

152, 3. Carum caput. Græc. *φιλη κεφαλή.* Carum—vilitati—expose my life, put it to hazard as cheap and worthless for the preservation of yours.

155. Nam ferè, &c. "Nihil hac sententia verius. Maxima pars, homines, *i. e*, plerique homines." Taub.

156. Impetrant—impetrare conantur. Lambinus.

158. Nunc, ut, &c. 'Now I believe that you are affected towards me as I would have you to be;' beware, then, that you do not disappoint my good opinion.

166. Te oro per precem. Opem *precariam*, assistance obtained by entreaties, is distinguished from *pro debita*, that which might be demanded as a right. Liv. iii. 47. Here, imperitare *pro jure* and orare *per precem* are set in opposition.

172. Facere memoria or *memoriter* in many instances in the comedies signifies to do a thing with *shrewd promptitude* or *ready wit*, in opposition to laborious preparation or premeditation. *Memoriter* is used in this sense in Asin. iii. 2, 38;

> "Ut *memoriter* me Sauream
> Vocabat atriensem!"

173. Si, 'when,' 'as soon as.' Thus Ter. Phor. ii. 1, 17: "Herus *si* redierit, molendum usque in pistrino."

175. Ne quæstioni essemus, *i. e.*, ne opus esset, nos quærere. Dissaldæus.

180. Præsenti pecunia. 'Ready money,' 'cash.' "Argent comptant." Le Monnier.

182. Fuat, for sit, from the old verb fuo, from which fui is formed.

184. Ignavi. Those who were taken captives always incurred among the ancients, in a greater or less degree, the reproach of cowardice.

187. Nescium tradam. I will confess that I do not know (lit. 'will proclaim it unknown.') *Nescius* (as well as ignarus) signifies not only *ignorant*, but *unknown*. Et qui nescit et quod nescitur. Thus in Rudens. i. 5, 17: "In locis *nesciis*, *nescia* spe sumus."

189. Involucre. 'A barber's towel.' The same allusion is still common. As here used, it is intended to describe the bold and unscrupulous deception of Philocrates. Turnebus and Bothe read *involucrum*.

190. Strictim. "*Strictim* tondere est tondere ad cutem" (Ang. *a close shave*,) "*per pectinem*, est paullo longius a cute interposito pectine tondere." Turn.

192. Mavelis, for malis—mavelim and mavellem, ant. for malim and mallem, *i. e.*, magis velim, &c.

196. Eugepæ! 'Well done!' 'excellent!' It generally expresses surprise accompanied with joy. Talento non emam, was probably a proverbial expression. 'I would not buy Thales at a talent, since Philocrates is much his superior in wisdom.'

197. Ad sapientiam hujus. *In comparison of*, &c. Thus Ter. Eun. ii. 3, 69: "Estne ut fertur, forma? Sane. At nihil *ad* nostram hanc."

198. Facete. 'Adroitly,' 'naturally,' 'to the life!' See Stich., i. 3, 115: "Ut *facete* atque ex pictura hic adstitit!"

203. Unde excoquat sevum. A play on the literal meaning of opimæ; perhaps, too, an allusion to the nature of his wealth, which, in those early times, consisted principally in cattle.

205. Orcum. The grave, the state of the dead, is called *orcinum thesaurum*, Aul. Gell. i. 24, 1.

213. Samiis vasis. Vessels of earthenware. These were manufactured at Samos in great abundance and variety. *Samium catinum, Samia simpuvia, Samiæ capedines*, are mentioned by classic authors.

214. Ne ipse Genius surripiat. Cf. Aulul. ii. 4, 29: "Aquam, hercle, plorat, quom lavat, profundere." "He grudges, upon my word, to pour away the water after washing." Plautus displays unrivalled *vis comica* in the delineation of the miser. He often happily exposes, by a single stroke, the meanness, jealousy, and restlessness of those whose governing passion is the love of gold. The character of Euclio, in the Aulularia, is perhaps the most perfect specimen of this class. Molière has imitated it in his comedy of "L'Avare."

225. Dicto haud audebat, understand *lædere*.

235, &c. Est, profecto, Deus, &c. The belief of a Divine Providence has never been lost under the most erroneous forms of religion. Human society probably owes its preservation to the universality and power of this sentiment. Among many other distinct and impressive notices of it in heathen authors, see the following: Pers. Sat. ii. 24–28; Eurip., Elec. 953–6; Liv. iii. 56, which bears a strong resemblance to this passage, "DEOS tandem ESSE et non negligere humana, fremunt."

249. Est etiam, &c. "A time to lose." Cf. also, Ter., Adelph. ii. 2: "Pecuniam in loco negligere, maximum interdum est lucrum."

253. Duis. Duim, is, it, int, pro dem, vel dederim, est antiquum et comicum. Facc.

254. Amittam, for *dimittam*. So Ter. And. v. 3, 27: "Hanc me vis *amittere*?" Cf., also, Menæch. v. 8, 6: "Quia te servavi, me *amisisti* librum."

256. *Privata servitus* was the condition of a slave who

belonged to an individual—*publica servitus*, that of one who belonged to the state. The latter was called by the Romans *publicus* (Juv. Sat. x. 41), by the Greeks *δημοσιος* (Dem. 2d Olyn.)

261. Donicum, ant. for *donec*.

266. Operam luseris. 'You would throw away your labour.' So Ter. Phor. iii. 2, 18: "In illis opera *luditur*."

269. Ex sententia—'satisfactory,' 'to your mind.' So Ter. Phor. i. 5, 26: "Satin' omnia ex sententia?" 'Is everything as you would wish?'

274. Cedere ad factum. 'Go into effect' — 'be brought to pass.'

275. Num quæ causa, &c. Form in which the terms of the bargain were proposed.

276. Optuma imo. An ellipsis for optima imo causa est ut fiat. The ancients avoided a direct negation, as of ill omen. So Aulular, ii. 2, 84: "Sed nuptias hodie quin faciamus, num quæ causa est? Ev. Immo ædepol *optima*."

291. Pro rota. He compares himself to a wheel, to denote at once his speed and subserviency.

293. For *a* Gronovius reads *ea*, sc. *ratione;* which, perhaps, gives a plainer meaning.

298. Me. 'Concerning me.' In imitation of the Greek accus. with *κατα*. So Curculio, v. 2, 31: "Annulum parasitus te elusit," for de annulo.

302. Rebitas. Betěre was anciently written for ire. Rebitere, perbitere, præterbitere, for redire, perire, præterire. Nonius. Perhaps derived from the Greek *βαινω*.

307. Adhuc locorum. "Usque ad hoc tempus." Lam.

309. Corde et animo atque viribus. The resemblance of this language to that of the first and great commandment will be observed: *ἐξ ὁλης της καρδιας κ. τ. λ.* Luc. iv.

327. Med, for me, to prevent hiatus.

339. Nox diem adimat. Cf. Sen. Med. 876, 7:

"Nox condat alma lucem;
Mergat diem!" &c.

342. Inter se. Invicem—mutually. See how sincerely they love each other!

348. Mage. Ancient and poetic form of *magis*.

349. Jovem—laudo. "Laudare significat nominare." Non. Mar. who cites this passage, together with Virg. Geor. "*Inlaudati* Busiridis aras" (*i. e.*, nec nominandi). De Var. Sig. Serm. 335.

354. Horunc, for horunce.

357. Ignores. Ignoro is sometimes used for ignorare simulo, negligo, aspernor. (This use of it is frequent in Scripture.) So Cic. "*ignoro* causam (proximi belli) detestor exitum."

364. Hunc inventum inveni. This obscure passage has given rise to many conjectures. Some interpret thus: "*find* a friend in Hegio, *already found*," *i. e.*, confirm his friendship to you by restoring him his son. Others suppose it to refer to the son of Hegio: "*find this* young man, already in part *found* by the information we have given of him." Both are unsatisfactory. It most probably refers to the son of Hegio in a different sense, and the whole line may be interpreted thus: 'Make me your friend forever, and *find* (*gain*) a friend in *this* young man, *discovered* and restored to his father.'

370. The actor addresses the first *tua* to Hegio; the second to Tyndarus.

371. Numquid aliud? Numquid vis? was the customary salutation at parting. Sometimes nunquid me? Poen. iii., vi. 6.

373. Eadem opera. Uno labore—uno tempore.

—syngraphum. 'Passport,' or more properly, perhaps, 'safe-conduct.' This signification of the word is unusual. There appears no sufficient evidence that passports, in the modern sense of the term, were in use among the Greeks or Romans. *Syngrapha* or *syngraphus* generally signified an instrument executed jointly by creditor and debtor to secure the payment of money lent. Hence, credere per syngraphum, to

loan money on a bond. Alex. ab. Alexandro (Gen. Di. l. ii., c. 30) uses the word in the neut. plur. form, syngrapha, orum, and Tiraquellus, in a note on the passage, adds, "Ea dicta sunt quod manu eorum qui simul contrahunt, scripta sint vel subscripta."

375. Bene ambulato. 'A good journey to you!' "Bon voyage!" Le Monnier.

377. Ex servitute. It may be well to notice here the principal sources from which the immense slave population of Greece (which, in some of the communities, amounted to twenty times the number of free citizens) was derived. Freemen sometimes became slaves when their extreme poverty rendered them unable to support themselves. Persons were also sold into slavery for particular crimes. Kidnapping was practised, too, to a considerable extent, as we learn from Aristophanes (Plut. act ii. sc. 5), and the Thessalians, particularly, were notorious for it. But the slave-markets of Greece were principally supplied by the almost incessant wars between the neighbouring tribes. The prisoners taken in these wars were sold into perpetual slavery, unless ransomed by their friends. It was thus that the Helots of Sparta, a large portion of whom consisted originally of the brave and high-spirited Messenians, were reduced to slavery. War and slavery, the two great social evils of humanity, have been greatly mitigated by the progress of time and the influence of Christianity.

379. Sultis, for si vultis.

380. Ego apparebo domi. "I shall be at home presently." Facc.

382. Eâdem, *i. e.*, operâ.

389. Ecfertum fame. So Aulul. i. 2, 6: "ædes inaniis oppletæ."

391. Resident, &c. Residere sometimes signifies *cessare*, *otiosum esse*, hence, to *keep holyday*, because these were observed by cessation from labour. Resident esuriales ferias

(qu., ferias esuritioni dicatas), *keep a holyday dedicated to hunger.* Valpy translates *esuriales ferias, a hungry holyday.*

393. Ridiculos. 'Jesters,' 'buffoons.' Gr. *γελωτοποιος*. Some read ridiculos inopes ab se. Cf. the *μιμους γελοίων καὶ ποιητὰς ἀισχρῶν ᾀσμάτων* of Dem. Olyn. Or. i. 7.

394. Nihil morantur. 'Care nothing for.'

—Laconas. The Spartans beat their children to teach them fortitude and patience. Hence the parasites, accustomed to every kind of insult and hardship, are humorously styled *Lacones*. *Laconas* is the Greek accusative.

—imi subsellii viros. The parasites were compelled to take the lowest and meanest place at banquets. So Stich. iii. 2, 33:

> "Haud postulo equidem summo in lectulo accumbere ;
> Scis tu me esse *imi subsellii virum.*"

395. Plagipatidas, qui plagas patiuntur. So *plagigeruli.* Mostell. iv. 1, 19.

398. Aperto capite. 'Without reserve or disguise.' The parasite remarks this as an evidence of the grossness of their profligacy. Even the heathen could not go to these haunts of vice without shame. Limiers remarks on this passage : "Les jeunes gens de bonne maison qui avoient quelque pudeur, n'osaient traiter publiquement avec les Marchands d' esclaves, comme il paroit par plusieurs endroits des Adelphes de Terence."

403. Quis profitetur? "*Profiteri prandium* est promittere." Guliel.

407. De compacto, "*i. q.*, de or ex composito, by previous agreement." Facc.

412. Omnes compacto, &c. 'They all combine, like oil-merchants in the Velabrum.'

415. Barbarica lege, 'by the Roman law.' The Romans, with all other foreigners, were called by the Greeks *barbarians.* The allusion is here to the Roman laws (of which there were several) against unlawful assemblages and asso-

ciations. Such were the Lex Duilia de Coitionibus, and the Lex Varia, against all who should enter into a conspiracy, "quo populum Romanum vita et victu prohiberent." Under these laws, Ergasilus resolves to bring a suit against the young men for conspiracy to cut off the supplies of the parasites.

417. Dicere diem, 'to name a day of trial,' when the accused were bound to appear. Irrogare multam (or mulctam), to impose a fine. Ergasilus here assumes the style of a magistrate.

420. Si ea decollabit, 'if that should fail, or disappoint me.' The Delphin editor explains this phrase by the ancient custom of suspending the purse from the neck: "Decollabit, id est, de collo decidat, cadat." Gronovius reads *decolabit*, and forms *decolo* in the same manner as *percolo*, with the sense of *defluo*, *dilabor*.

422. Bono publico. From the high rank of Philocrates, Hegio supposes that his restoration would be a benefit not only to himself and family, but to the state.

427. Vix eminebam. 'With difficulty extricated myself.' See Facc. emineo.

437. Cum me fuisse, &c. 'When I would rather be dead than alive.' When the ancients spoke of the death of any one, instead of *mortuus est*, they said *vixit* or *fuit*. So Cicero of the conspirators, *vixerunt*, and Virgil:

"——*fuimus* Troës, *fuit* Ilium."

438. Spernuntque se. Spernere is sometimes used in the sense of *disjungere*, *segregare*. So Ennius: "Jus atque æquum se a malis *spernit* procul." Douza.

440. Exilium, 'egress,' 'escape.' Dissaldæus proposes *auxilium*.

443. Deprecatio. "Deprecare is, properly, to confess the crime and implore mercy." Delph.

450. Neque jam Salus. Salus was worshipped as a goddess by the Romans, and had a temple on Mount Quirinalis.

She was represented as the daughter of Esculapius. Perhaps, however, it is only necessary to suppose that Salus is personified here, as in Merc. iii. 4, 6: "exulatum abiit *Salus*."

452. Quam, malum! Malum is an interjection expressive of surprise, impatience, or anger.

472. The morbus qui sputatur was the epilepsy. See Pliny, lib. x. cap. 23, and lib. xxviii. cap. 3. It was probably so called from a superstitious custom of spitting when the disease was mentioned, or any one was met who was affected with it. This was considered salutary (saluti fuit) either to the person who spat, in the way of prevention, or to the patient in the way of cure—perhaps both.

483. Haud vidi magis. The Delphin editor considers this equivalent to nunquam vidi hominem. But the same phrase occurs, Amph. ii. 2, 47, and in Cic. Pro Sextio, in both which cases it is used ironically, as it probably is here. Supply *sodalem* from the previous sentence, and read thus: He. 'He even made himself an acquaintance of yours.' Tyn. 'All very true. None more so. So were Alcmæon, Orestes, and Lycurgus (una opera, qua iste), just as much as he.' These were three famous madmen of antiquity, and Tyndarus insinuates that their illusions were just as real as Aristophontes' pretended acquaintance with him.

490. Veriverbio, 'truth-telling,' 'veracity.'

491. Vera vanitudine qui convincas. 'Who convictest the truth of falsehood.' Convincere, in this sense, is generally joined with the genitive (as, convincere aliquem erroris, &c.), but sometimes with the ablative. So Cicero, Verr. iii. c. 9: "manifestis criminibus *convinci*."

496. Quem patrem, qui servos est. The Roman law recognised no parentage or relationship among slaves. Though allowed to marry, their connexion was termed not *connubium*, but *contubernium*, and gave rise to no ties or rights which were of any force in law. Even manumission did not alter

their condition in this respect. The fortunes of freedmen or libertini did not descend to their children, but to their *heirs* (*i. e.*, to those constituted such in their will); and in case they died intestate, to their patrons. This inhuman law continued in force till the time of Justinian. See Heineccius, De Servorum cognatione. Ant. Rom. Jur. iii. 7.

499. Furcifer. For certain crimes slaves were condemned to carry a piece of wood, fastened round their necks, wherever they went, which was called FURCA, hence *FURCIFER* which, like *mastigia*, *verbero*, &c., became a general term of reproach.

500. This equivoque will admit of three different senses. "I do not say that I am a freeman, but that I am Philocrates;" or, "I do not say that I am a freeman, but that Philocrates is;" or, "I do not say that I am Bacchus, but Philocrates." Hence Aristophontes exclaims, in the next line, "How the rogue plays upon you!" Valpy.

505. Bonis, 'the rich and prosperous.' So *bona* signifies *wealth.*

507. Aliquid pugnæ edidit. He has been plotting something. He has some designs upon you. Lamb.

516. Ardent oculi, &c. Compare the description of the assumed madness of Menæchmus, act v. sc. 2, 76, 7:

> "Viden' tu illi oculos virere! ut viridis exoritur colos
> Ex temporibus atque fronte! ut oculi scintillant! vide!"

518. Atra bilis agitat hominem. Atra bilis, Græc. *μελαγχολια*, is sometimes put for madness, of which it was considered the cause. Facc. So Amph. ii. 2, 95: "Am. Uxor delirat. So. *Atra bili* percita est."

519. Atra pix, &c. One of the horrible tortures inflicted upon slaves was the pouring of boiling or burning pitch over their bodies. Aristophanes mentions others (*Βατρ.* v. 559, &c. act. ii. sc. 6):

> "ΞΑΝ. *Βασάνιζε γὰρ τὸν παῖδα τουτονὶ—*
> ΑΙ. *καὶ πῶς βασανίσω;*

ΞAN. πάντα τρόπον, ἐν κλίμακι
δήσας, κρεμάσας, ὑστριχίδι μαστιγῶν, δέρων,
στρεβλῶν, ἔτι δ' ἐς τὰς ῥῖνας ὄξος ἐγχέων,
πλίνθους ἐπιτιθεὶς, πάντα τἄλλα."

Such an enumeration gives us, indeed, a frightful picture of ancient slavery. Humanity would forbid us to admit the possibility that they were actually inflicted. But they are so often alluded to, and *threatened* by masters in the comedies, that we know not how to resist the conviction that such extreme cruelty was not uncommon. And we are strengthened in this painful belief by the fact that criminals were sometimes punished by the same tortures. See Lucr. iii. 1028–30:

"——scelerisque luela,
Carcer, et horribilis de saxo jactus eorum,
Verbera, carnufices, robur, *pix*, lamina, tædæ."

Cf. also Juv. i. 155, &c.

"——tæda lucebis in illâ,
Qua stantes ardent, qui fixo gutture fument."

The tyranny of the ancient master seems, in fact, to have been absolute and uncontrolled. Cf. below, v. 589 and 661. The laws of Athens professed, it is true, in certain cases, to extend protection and redress to the slave, but these enactments appear to have been little more than a dead letter.

523. Me insanum concinnat, 'drives me mad.' So Amph. i. 3, 31: "Lacrumantem ex abitu *concinnas* uxorem." 'You compel your wife to weep by your departure.'

527. Mordicus, Græc. ὀδαξ, 'with his teeth.'

532. Ut verus hodie reperiare Tyndarus, *i. e.*, when you are punished as a slave, you will find yourself to be a slave indeed.

536. Ornamenta absunt. Ornamenta refers to the attire of the tragic actors who personated Ajax.

538. Inter sacrum saxumque sto. It was customary, in forming treaties, to immolate the victim with a stone, hence

ferire fœdus; to be *between the altar and the stone* was therefore to be placed in a situation where destruction was inevitable. Erasmus cites and interprets this passage in his Adagia: "Tyndarus, apud Plautum, alter è captivis, quum jam proditis dolis esset deprehensus, nec haberet quanam arte posset elabi: *nunc ego* (inquit), *omnino occidi. Nunc ego, inter sacrum saxumque sto, nec quid faciam scio.*" Alex. ab. Alexandro (Gen. Dies. vol. ii. p. 157) thus explains the proverbial phrase, *inter sacrum saxumque sto:* "Quum quis diversus agitur, et ita dubius animi fluctuatur, ut—in quamvis partem declinet, presens damnum aut exitium videat; se *inter sacrum et saxum positum*, vulgo jactitant: deductum ab eo qui, in fœdere ineundo, porcam saxo ferit."

547. Deliquio. Deliquio, gen. onis, another form of deliquium, deliquii; thus obsidio, onis, and obsidium, ii.

557. Quin quiescis, &c. Cf. Shakspeare:

> "Hysterica passio! down, thou climbing sorrow!
> Thy element's below."

—dierectum cor meum. Dierectus, from Gr. *διαρρηκτος*, *disruptus*. Gronovius says, "Vox Latina non est, sed plane Græca, ut multæ a Plauto usurpatæ, ut *prothymia*, *tympanotriba*, *mastigia*, et alia infinita." He compares *ἐλάκησε μέσος*, Acts, i. 18.

563. Deruncinatus, deartuatus, 'sawn asunder,' 'torn limb from limb.'

569. Crispus, cincinnatus. Facciolati thus distinguishes these epithets: "*crispus* capillos habet in rugas contractos, *cincinnatus* in annulos."

580. Mastigia, verbero, &c., were terms of reproach addressed to slaves, upbraiding them with the cruel and degrading punishments to which they were subjected. So Asin. ii. 2, 31, &c.: "gymnasium flagri, custos carceris, catenarum colone."

589. See note above on v. 519.

591. Quod in te uno fuit. "Ayant suis en toi toute ma confiance." Le Monnier.

610. *Acherunti*, an adverbial form, equivalent to *in Acherunte.*

615. Interduo, for interdo, which has the same meaning with do, æstimo, facio. "Nihil interduo, nihil interest." Delph.

632, &c. How different the same moral question when presented in opposite lights to our own interest!

644. One mode of punishing slaves was to send them, in chains, to labour in the quarries.

646. Sesquiopus, 'a task and a half, *i. e.*, twelve stones.'

647. Sexcentoplago, a name formed from six hundred lashes. Sexcenti was used by the Romans to denote an indefinitely large number.

665. Vale atque salve. These two salutations united were generally a form of taking a *final farewell.* "Hæc conjungebant veteres, discedentes ab iis, quos nunquam visuri essent." Taub. This was not always the case, however: vid. Curc. iv. 2, 36. They were sometimes (especially, connected with *æternum* or *supremum*) the *novissima verba* addressed to the dead, and were equivalent to *farewell forever!* See Statius, Sylva, iii. 3, 208:

> "*Salve* supremum, senior, mitissime patrum
> Supremumque *vale.*"

See also Virg. Æn. xi. 97, 8:

> "——*Salve* æternùm, mihi, maxime Palla,
> Æternumque *vale!*"

671. Et trahi et trudi simul, to be *dragged away* by the Lorarii and *driven* by Hegio.

675. Absque hoc esset. *Had it not been for this man.* So Ter. Phor.: "Nam *absque eo* esset, recte ego mihi vidissem," &c.

680. Ea spes elapsa est. Cf. Eur. Med. 1031:

> "——νῦν δ' ὄλωλε δὴ
> Γλυκεῖα φροντίς."

687, 8. The object seen while taking the auspices deter-

mined the success or failure of the expedition. Chains would, of course, be an ill omen. We may then understand Aristophontes to say, 'I drew from my fetters the auspices of this ill-starred expedition, and now I must go back to my fetters to take the auspices anew.' *Redauspicare*, repetere auspicia—*μετοιωνιζεσθαι*.

691, 2. An inventory of the blessings most valued by a parasite.

695. A similar alliterative *lusus* occurs in Amph. i. 1, 122: "Optumo optumè optumam operam das."

696. Sine sacris hereditatem. Roman families had their private sacrifices, which the laws of the Twelve Tables required to be perpetuated (sacra privata perpetua manento). The obligation to maintain these sacrifices descended to heirs with the estates which they inherited. Hence the phrases became proverbial, *transire in gentem et sacra*, and *hæreditas cum sacris* or *sine sacris*. Ergasilus boasts of having acquired an estate (*i. e.*, a perpetual maintenance at the table of Hegio) without the charge of maintaining sacrifices. —aptus, *i. q.*, adeptus, from apiscor.

700. Conjiciam in collum pallium. The ancients, when addressing themselves to anything which required activity or expedition, either laid aside the pallium or toga, or threw it over their shoulders. Such was the habit of slaves in the representation of comedy.

702. The second scene of the fourth act presents us with a palpable violation of probability (as it appears to us), which yet often occurs in the ancient comedies. I allude to the presence of two or more actors on the stage at once, who continue to speak for some time, while one is unconscious of the presence of the other. On this subject, Thornton (in his preface to Plautus) has quoted some ingenious observations of Echard, which I subjoin, leaving the student to form his own judgment of the degree in which they account for the peculiarity. "Some object that, in the beginning of many

scenes, two actors enter the stage, and talk to themselves a considerable time, before they see or know one another; which, say they, is neither probable nor natural. They that object this do not consider the difference between our small scanty stage, and the large, magnificent Roman theatres. Their stage was sixty yards wide in front; their scenes so many streets meeting together, with by-lanes, rows, and alleys; so that two actors, coming down two distinct streets or lanes, could not be seen by each other, though the spectators might see both; and sometimes, if they did see each other, they could not well distinguish faces at sixty yards' distance. Besides, on several accounts, it might well be supposed, when an actor enters on the stage out of some house, he might take a turn or two under the porticoes, usual at that time, about his door, and not observe another actor on the other side of the stage." Thornton adds: "These observations, relative to Terence, are no less necessary to be remembered with respect to our author; and I cannot too much caution the modern reader constantly to bear in mind the extent and scenical decoration of the ancient stage. Without this it will be impossible to reconcile many particulars that constantly occur to any kind of probability."

714. Ore sistet, shall kiss the ground. Thus Curc. ii. 3, 8: "Nec quisquam sit tam opulentus, qui mihi obsistat in via, quin *cadat*, quin *capite sistat* in via de semita."

717, 718. The balista was a warlike machine for throwing stones, the catapulta for hurling weapons, though they are used indiscriminately. The aries was a long beam, armed with iron at one end, in the form of a ram's head (whence its name), used for beating down the walls of an enemy.

719. Dentilegos, &c. I will make them *gather their teeth*, *i. e., I will knock them out.* Valpy. Some read *dentiloquos;* I will make them *lisp.*

724. Edico. In the style of a magistrate.

735. Crucianti canterio. Either a crazy, lame, wind-broken horse, or a hard-trotting horse.

736. Subbasilicanos. *Idlers* or *loungers*, who passed their time in hearing or telling the public news in the *basilicæ*, which were spacious and splendid halls or saloons erected for the administration of justice. Of the same import are the Greek *ἀγοραιοι*, Acts, xvii. 5, and the Latin subrostrani, Cic. Ep. ad Fam. lib. viii. 1.

740. Danunt, for dant, from dano, an ancient form of do. Danunt is here equivalent to præbent, venalem habent.

745. Agoranomum. The agoranomus among the Greeks, like the ædile (plebeian, not curule) among the Romans, had the superintendence of the markets. This is indicated by his name, *ἀγορανόμος*. Their principal business was to detect and punish fraud, either in the weight and measure, or quality of provisions. Hence the proclamations and threats of the buffoon are called by Hegio *edictiones ædilitiæ.*

749. Qui, for quo.

753. Assulatim foribus exitium adfero. So Merc. i. 2, 20: "*foribus facere assulas.*"

755. Here is a play on the double meaning of *respicio*, which signifies both *to look back* and *to look favourably upon.* There was a temple at Rome to *Fortuna respiciens*, near that of Jupiter Victor.

762. Gronovius refines upon this passage with more ingenuity than probability: "Loquitur tanquam de veste; ut corpus humanum vestis est animi, eumque ægrum maculis, id est, pallore, illuvie, rugis prodit."

771. Ophthalmia. A fish, so called from the largeness of its eyes. Pliny calls it *oculata.*

776. Victi. *Victi* and *victuis* were ancient genitives of victus.

779. Miserum. Alluding to the distress which so heavy an expense would occasion him.

780. The superstition of the ancients interpreted all the

involuntary movements of the body, as palpitations of the heart, nervous sensations in the fingers, teeth, eyes or eyebrows, itching of the back or head, &c., &c., as presages of future events. So Amph. i. 1, 139: "perii, dentes pruriunt." Bacch. v. 2: "caput prurit, perii;" and in the Mil. Glor. "ita dorsus totus prurit." Ergasilus, when he takes the hand of Hegio, affects to feel some such presentimental movement in the fingers, and exclaims "Dî te omnes adjuvant;" to which Hegio, apprehending his allusion, replies, "Nihil sentio."

790. Nunc tu mihi places, *i. e.*, now I am satisfied with the prospect of my supper. I will look no farther. Cf. the discussion on this subject, act i. sc. 2, v. 100, &c. and the plan of the parasite, iii. 1, at the end.

800. Genium meum. "The parasites called wealthy persons to whom they were allowed to attach themselves, their *Genii.*" Meursius.

801. "The Greeks introduced their asseverations with *μα* and *νη*, the Latins with *me* and *e*, as mecastor, mehercule, ejuno, equirine, ecere, ecastor." Delph.

801–804. Sora, Præneste, Signia, Frusinone, and Aletrium were towns in Italy, therefore called by Hegio (v. 804) *barbaricas urbes.*

804. Quia — asperæ sunt. Boileau, in like manner, pronounces the names of certain cities which he was obliged to introduce into his verses, *durs*, *barbares*, and *bizarres;* and adds, in a similar vein of pleasantry,

> "——Qui peut sans frémir, aborder Woerden?
> Quel vers ne tomberait, au seul nom de Heusden?
> Quel muse à rimer en tous lieux disposée,
> Oserait approcher des bords de Zuiderzée?
> Comment en vers heureux assiéger Boësburg,
> Zutphen, Waghenighen, Harderwick, Knotzemburg?"
>
> Ep. iv. v. 11, &c.

807. He. Dic, bonan' fide, &c. Erg. Bonâ. "Erat enim affirmatio et jusjurandum." Turnebus. Though we cannot

assent to this, it was, at least, a solemn form of asseveration. So Aulul. iv. 10, 42: "Dic, *bona fide;* tu id aurum non surripuisti?" Tell me *honestly* and *conscientiously.*

803. Iterum natus videor. The ancients called all those days *natales*, which, on account of any remarkable instance of good fortune, they were in the habit of observing as anniversaries. So Cicero (ad Att. lib. iii. ep. 20) styles the day of his restoration from exile, *natales dies.* And Hegio says that the day of his son's recovery from captivity would be, as it were, *a second birthday.*

832. Glandia. The glandium was a part of the swine at the junction of the head and neck, esteemed a great delicacy by ancient *gastronomes.*

834. Seriæ. These were earthen vessels in which salted provisions were kept. The insatiable parasite proposes that even these should be put on to boil.

837. Penum. Penus is masculine, feminine, and neuter. It is also sometimes written in the nominative singular, *penum.*

865. Libellam argentî ne duis. The *as* or *libella* was the smallest silver coin, and was, therefore, put for the lowest possible amount. Ne libellam argenti, &c., is equivalent to *ne teruncium quidem*, *i. e.*, nothing.

869. Statua verberea, 'whipping-post.' The Delphin editor interprets it, "homo qui verberibus induruit." See above, note on v. 580.

879. Credisne, ut me ejus pudeat, quod fatear? &c. 'Think you that I will be ashamed to confess (*i. e.*, that I have never acted with truth or honesty), since you affirm it?'

882. Quid fers. "Quid in animo habeas." Douza.

885. Tuis rebus. Some editions have *res tuas.*

900. Peculiaris; that which belonged to the *peculium*, or private property which a son possessed independently of his father. By the laws of Romulus, a son (whose condition was little better than that of a slave) could hold nothing by

his own right during the life of his father ("Romanis, filiis nihil proprii est, vivis patribus." Dion. Hal.). They were, however, in after times, empowered to hold independently whatever was acquired in war, or by the exercise of liberal arts. The private stock above described was called *peculium.* The private property of slaves was known by the same name. Heinecc. Ant. Rom. Jur. Ill. lib. ii. tit. 9, cap. 1–5. The absolute rights of a parent over the person and property of a son, like those of a master over a slave, were relinquished by *emancipation.*

905. Quojus, &c., *i. e.*, cujus gratia faciunda sit nihili.

913. Lambinus reads, plus minusque feci; and interprets, "plus mali, minus boni."

917. It is evident from this passage that there were, in those early times, pictures representing the punishments of bad men in a future life. Such attempts must be regarded as one of the numberless forms in which *the universal belief in future retributions* has been manifested.

922. Upupa means both a *lapwing* (or toy in the form of a lapwing) and a *pickaxe.* Tyndarus plays on this double sense.

926. Lucis das tuendæ copiam, *i. e.* by ordering my release from the quarries, which Tyndarus represents as equivalent to giving him a new life.

942. Per nebulam.

> "——What seest thou else,
> In the dark backward and abysm of time?"
>
> *Tempest.*

944. Certum est principium id prævortier. 'I am determined to despatch that first.' See Facc. on the use of *præverto* in the passive voice, and Hor. Sat. i. 3, 38.

946. Cui peculii nihil est, &c. In allusion to the word *dem,* with which Hegio concludes, Stalagmus continues, 'you would do well to *give* to me who have no *peculium.*'

Caterva. When the play was concluded, the *caterva* or

grex, *i. e.* the entire company of comedians, sometimes appeared on the stage in their true character, and addressed the spectators through the *recitator*, or, as Horace (Ep. ad Pisones, v. 155) denominates him, the *cantor*:

> "——donec *cantor*, vos plaudite, dicat."

The concluding address of the caterva generally contained some reflections on the comedy, and solicited the applause of the audience. This office of the grex is described by Petronius Arbiter in the following lines:

> "Grex agit in scena mimum, Pater ille vocatur,
> Filius hic, nomen Divitis ille tenet.
> Mox, ubi ridendas inclusit pagina partes;
> Vera redit facies, assimulata perit."
>
> *Satyricon*, 80, 9.

THE END.

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